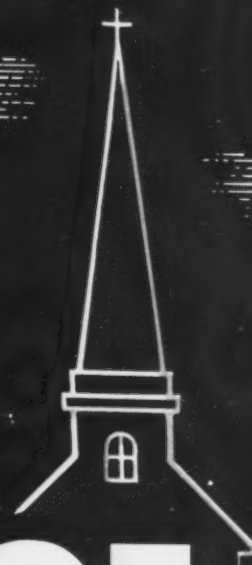


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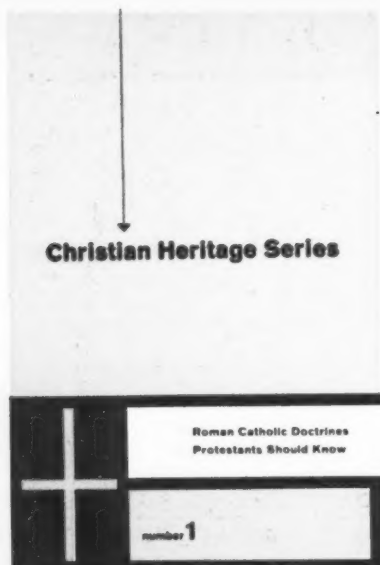
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cept July and August), 20th of month preceding.
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OCTOBER, 1959



VOLUME 20 • NUMBER 8

Walter M. Montañó, Editor

contents **OCTOBER
1959**

EDITORIALS

The Fate of America	5
The Menace of a Catholic Majority	6
Why I Became a Protestant	6

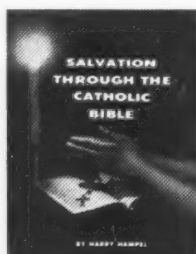
ARTICLES

Christ and the Reformation by the Rev. W. H. Quiton	8
SHADOW OVER THE CAPITOL	
To Make America Catholic by Ed Doerr	12
A CONVERTED CATHOLIC SPEAKS	
Encounter with the Great High Priest by Anna Hiebert Esau	15
THE TRUTH SHALL MAKE YOU FREE	
The Converging Peril by the Rev. Murdock Campbell	20
STARS OF THE PULPIT	
The Blood of the Martyrs by Dr. John S. Wimbish	23

FEATURES

Letters to the Editor	2
On the Home Front	4
You Be the Judge	19
Eyes of the World	26
Open Forum	30

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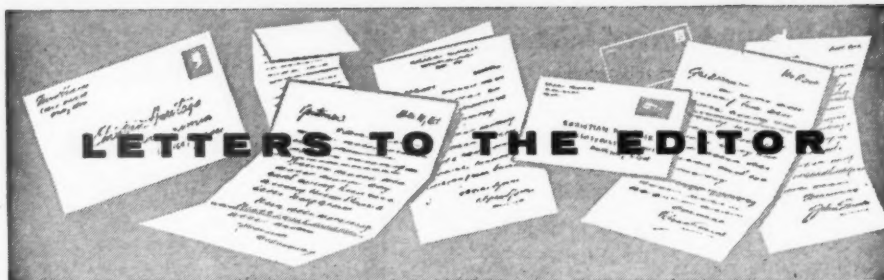
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My oldest son is in the Navy Air Force, and he informed us that he had taken the Roman Catholic study course preparatory to marrying a Catholic girl, and was going to join the Roman Catholic Church. He refused to believe what I wrote him about the Catholic Church and told me it was not true, and that nothing I could say would change his mind.

Time being short, I mailed him all the literature you sent me, and I am very happy to say that he has seen the light. He wrote me a couple of weeks ago that he was going to remain a Protestant. Without the literature, I would have lost him to the Catholic Church. It may be that I can help somebody's son from making the mistake my son was about to make.

G.E.S., Texas

"SIGN OF THE CROSS"

I would be very much obliged if you could let me have a copy of CHRISTIAN HERITAGE for October 1958 as it contains an excellent article, "Sign of the Cross," which I would like to have.

J.E.S.F., N.Z.

REACHING NORTHERN IRELAND

May I take this opportunity of thanking you for CHRISTIAN HERITAGE magazine. Unlike so many others, I realize the aims of Roman Catholicism and what the ultimate end would be should they ever reach their goal.

Your magazine is forwarded to my relatives in Northern Ireland who also realize your courage and stand for the Gospel.

Whether or not you care to enclose CHRISTIAN HERITAGE in an envelope is immaterial, as I'm certainly not ashamed, but quite the opposite.

H.C., Pa.

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D.D., Canada

ABOUT THE INQUISITION

Since our school history books are misleading and do not give the truth about the vast forces at work during the "Renaissance" and the "Inquisition," I believe a continued story with pictures in your magazine, giving the truth about the Inquisition, would open the eyes of many.

From the shambles of the Inquisition was born the spirit of democracy, which must be protected or we will degenerate again into Inquisition practices.

R.F.S., Mich.

FORGOTTEN FRENCH PROTESTANTS?

In the December 1955 issue of *Reader's Digest*, there appeared a splendid, informative article on "The French Among United States" which dwelt on the Huguenots that have influenced countless facets of our way of life.

I come from a long line of French Huguenots and am most distressed at the lack of knowledge about these great French Protestants.

My prayer is that God will bless you and the work of Christ's Mission.

E.R.D., N. Y.

PRICELESS HERITAGE

A million thanks for *Our Priceless Heritage*. Thank you for making the copy a gift and for the words contained within. I have read it with prayerful consideration, underscoring passages and making margin notes.

H.J.M., Pa.

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CHRISTIAN HERITAGE

CLARIFICATION NEEDED

I am a frequent reader of your magazine and prize it highly, for it genuinely endeavors to bring light into the lives of many.

In your editorial for December, 1958, your article entitled "The Pope's Agonizing Death" states: "The doctrine of the Roman Catholic Church establishes that anyone who can say 'I am saved' at any time of his life commits a mortal sin." Now, is this explicitly stated in Roman Catholic creed or is it merely an inference from the general teaching of the church? Further clarification of this statement would be of real help to me as I am the pastor of a rural church in a predominantly Roman Catholic neighborhood.

Rev. A.R.P., Ill.

• The Council of Trent (1545-63) anathematizes anyone who claims to belong to "the elect."

JUST A MEMORY

Ads from the *Sword of the Lord* and *Christianity Today* show your magazine denouncing the present intention of Romanism. If we fail to reveal these camouflages of the papal church, America will some day face the penalty of its weakness.

The compulsory teaching of religion in all public schools is the biggest aim of the Roman Church. If Americans embrace Romanism there will be a time when freedom will be just a memory.

F.I., Philippines

HATE PEDDLERS?

Some supposedly well-meaning person has subscribed to your hate-peddling magazine in my name. Even if I were not one of the Catholics you lambaste consistently, I could no more read or allow in my home a filth magazine of this type than *Confidential* or some of the other filth magazines. How you ever in God's good name can call a magazine such as yours "Christian" is beyond me. I am a convert but I can understand the torment in your soul for having rejected God and his church.

I feel pity for you and those who listen to you.

Mrs. L.P., Mont.

FREEDOM OF EXPRESSION

I would like to express my disgust for your Mission, which appears to exist for the sole purpose of throwing rocks at the Roman Catholic Church. Suggesting that your organization or even Protestantism has the only answer is particularly adolescent. To me your bigotry is many times more disgusting than the authoritarianism of Catholicism.

Please do not send me your magazine; it makes me ill.

D.W.M., Ohio

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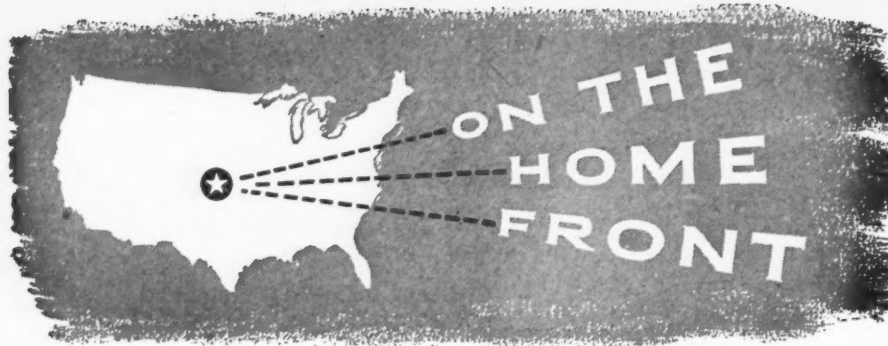
"I want to describe our suffering family and express our deep gratefulness," says this courageous Jewess. "My husband has suffered a stroke and became paralyzed. He is a living corpse. We have two wonderful little children, but we are now helpless immigrants in the land of Israel. In this time of great sorrow your gift arrived and brought tears to the eyes of my paralyzed husband. My dear children were so happy with the wonderful food you

sent us, and now we know that the Lord has not forgotten us." It is such Hebrew Christians, new converts, missionaries, the unemployed, the bewildered and the hungry whom we must shepherd and sustain. Please send your gift to help our ministry amongst the poor and bereft, the young in our Children's Home, the aged Hebrew Christians and the babes in Christ. Address communications to:

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Insidious Bill before Congress

The following letter addressed to the Editor will draw the attention of CHRISTIAN HERITAGE readers to a bill of vital interest to all believers in Separation of Church and State which is now pending in Congress.

"Bill H.R. 7379, introduced by Congresswoman Kathryn Granahan (R.C.) of Pennsylvania, is before the House Committee on Post Office and Civil Service. It gives every postmaster carte blanche permission to exclude or hold up for 45 days any mail he deems it "in the public interest" to withhold.

"Although ostensibly aimed at obscenity the real purpose of this bill is indicated in the current campaign against "hate-periodicals" in the Roman Catholic press. Considering the undue proportion of Catholic postmasters, and the lack of moral courage in those who are not Catholic, it is easily seen that this bill offers a magnificent opportunity to exclude such publications as CHRISTIAN HERITAGE from the mail. To the Catholic clergy any publication which criticizes the political machinations of their hierarchy, however mildly and justifiably, automatically becomes a 'hate-periodical.'

"If we wish to keep such magazines as CHRISTIAN HERITAGE before the public it is urgent that we write Chairman Tom Murray of the above Committee, the Committee itself, and any members of the Committee from our individual States, vigorously denouncing H. R. 7379. In doing so, the writer suggests that it may be better to ignore the hidden religious angle, which does not appear on the surface and would be denied by the bill's proponents, and to confine criticism to the bill's total abrogation of the rights of free press and free speech and its imposition of a totalitarian censorship on free Americans.

"Names of Committee members may be obtained from public libraries.

"The Roman Catholic press is working urgently for this bill and will undoubtedly try its usual technique of railroading it through suddenly before the public is aware of its import.

"Thank you for the valiant and masterful work you are doing in the interest of freedom and conscience. CHRISTIAN HERITAGE must be powerfully effective, because the Catholic press has made it the target, along with POAU, of considerable vituperation, and is urging Catholics not to read it if given them--a sure indication that they are afraid of it."--Dee Smith

Results of Recent Survey

CHRISTIAN HERITAGE, in an attempt to learn why Protestants and Roman Catholics change their religion, sent a questionnaire to 2,370 pastors throughout the United States to determine the trend and reasons for conversions. There were 437 replies from 33 different denominations. This high percentage of return is indicative in itself of the importance attached to the information which was submitted.

The compiled statistics reveal that in the past five years for every Protestant church member turning Roman Catholic, there were five Roman Catholics who embraced Protestantism. The ratio is increased to nearly 30 to 1 when we compare those Protestants who were not members of a church and were attracted to Rome.

Next month we shall present further information compiled from the survey.

EDITORIAL

Walter M. Montaña



The Fate of America

WILL A ROMAN CATHOLIC be elected President in 1960?

This is a question that preoccupies the minds of millions of American citizens. The Roman Catholic Church undoubtedly is hopeful that the next President will be one of her subjects.

The opinion of the American people is greatly divided in this issue. On the Protestant side, the President of the United States, a Presbyterian, expressed the opinion that a Roman Catholic could be elected President.

In a recent presidential news conference, Mr. Eisenhower was asked two questions: "Do you feel there is any reason why a Catholic should not be elected President of the United States? Do you feel that a Catholic could be elected President?" According to the *New York Times*, the President replied that the matter of a candidate's religion is an "extraneous" question, and he would not "agree at all with the theory that prejudice, religious prejudice, should rule our choice of candidates and officials in this nation."

The President continued by saying that he had no opinions at all as to whether a Roman Catholic candidate could be elected. "Now, there was only once when a Catholic, Al Smith, was nominated, and he was defeated. I don't know whether the thinking of the country has changed, but I'll say this: If I saw any man that I thought was really a qualified responsible individual running for office, my vote would never be changed on the basis of his religion . . . I think it's like asking a man whether he is a Methodist or Presbyterian or something of that kind."

STRANGE CONTRAST

In contrast with Mr. Eisenhower's opinion on this vital question was that of Roman Catholic Paul M. Butler, Chairman of the Democratic National Committee, who expressed his regret that being a Catholic would definitely hamper the chances of a Presidential candidate.

Asked whether Catholicism would be a handicap, Butler replied: "As a Catholic, and one who has been in politics thirty-three years, I certainly do believe that would be true, sadly enough."

Senator Thurston B. Morton, GOP Chairman,

agreed that that might be so but added that he hoped it would not be.

The strange thing is that while Roman Catholic adherents are fearful of the success of any of their Roman Catholic candidates, the Protestant attitude in several quarters is truly a contributing factor to the possible ascendancy of a Roman Catholic to the White House! This may be an indication of how weak the spirit of the Protestant Reformation is in America today. While some Protestants are closing their eyes to the danger, many of the key positions in Washington are already held by Roman Catholics, and the number of Catholics in the Senate and House of Representatives is growing with each election. Add to this a Roman Catholic President and the country's fate is sealed.

WARNING TO AMERICANS

It is encouraging to learn, nevertheless, in this era of compromise, that some Protestant Churches, loyal to their heritage, have become vocal in expressing their stand in this matter.

According to *Time* magazine of July 13, Alabama is not in favor of supporting a Roman Catholic nominee: ". . . On the heels of Alabama Governor John Patterson's recent endorsement of Jack Kennedy for 1960 came the first imprints, looming ominously for any Catholic candidate. The *Alabama Baptist*, noting that Patterson did not speak for a majority of Alabamians, pronounced Kennedy hopelessly dominated by the Catholic hierarchy.

"The *Methodist Christian Advocate*, official mouthpiece of Alabama's Methodists, denounced Patterson, conceded that Kennedy was a good man but that 'the people of Alabama . . . do not intend to jeopardize their democratic liberties by opening the doors of the White House to the political machinations of a determined, power-hungry Romanist hierarchy.'"

Americans should listen to warnings such as those given by the Dominican priest, R. L. Bruckberger, author of *Image of America*: "Americans, Americans, return to the first seed you sowed, to that glorious Declaration of Independence . . . The world would be doomed, and you eternally chained, if you proved incapable . . . of bringing that hope to the rest of the world."

The Menace of a Catholic Majority

ROMAN CATHOLIC statisticians have announced that the Catholic population of the United States has increased almost fifty percent in the past decade.

The *Official Catholic Directory* for 1959 reports that Roman Catholics in the United States, including Alaska and Hawaii, now number 39,505,475.

The directory also claims that 1,301,335 persons have been converted to Roman Catholicism in the past ten years.

The number of Roman Catholic clergy is reported to have climbed to 52,689. There are 16,753 Catholic parishes in the United States.

These figures purporting to represent the number of Roman Catholics in America are highly questionable. In fact, we do not hesitate to challenge the compilers to exhibit their records and prove the actual membership. We are confident they will not—because they can not.

The purpose of the Roman hierarchy in inflating these figures is apparent to anyone who knows the history of the Roman Church or has any knowledge of motivational research. It is, simply and unequivocally, to impress the voters of America and, more particularly, their legislators. While at the present time this number may not seem to constitute an immediate threat to the U. S., nevertheless it is very important to consider the odds if Roman Catholicism should achieve a majority status in the nation.

A Roman Catholic spokesman gives us an illustration of what happens to any community where Rome attains the majority.

Rhode Island is described as being a state where Roman Catholicism rules by virtue of its numbers. In this state, even in civic matters, the Roman Church no longer cooperates with other organizations. Declining to join forces with community organizations and welfare agencies, she wants to be in a position of control, thus separating herself from the American spirit of cooperation. The superior tone and haughty attitude expressed in this case is characteristic of her nature.

"WE ARE NOW A MAJORITY"

Writing in the Providence *Evening Bulletin*, the aforementioned spokesman discusses the matter of why his church decided to have its own Catholic Fund. After delineating the plan and program of the hierarchy, he said:

"The way things are in this state there is all too much of the feeling that you're on this side and we're on the other side. It all goes back to the days when we Catholics were the immigrants, the working class, while the rich, silk stocking Protestants owned everything and were living apart in splendor.

"The basic difficulty is that while things have changed a great deal, all too many of our faith

still behave as if they hadn't. We are now a majority in Rhode Island, but all too often we're still behaving like a minority, with all the tag ends of a onetime status of inferiority, with its defensiveness, brittleness, chip-on-the-shoulder attitude and lingering resentment against past discrimination.

"We have attained majority status in this state, not only in numbers but in political influence, in education, in many other fields. To an increasing extent, we're moving up in wealth, too.

"It's high time that we stop behaving like a minority and accept the responsibilities of community participation and leadership that go with a majority role."

The Dominican priest, R. L. Bruckberger, in his book *Image of America*, quotes Karl Marx as saying: "Sheep of all countries, unite! Together we shall bring about the revolution of the sheep and . . . eat the wolves."

Bruckberger reminds us that the Russian people did trade one set of wolves for an even more ravenous lot.

To make America Catholic the Roman Catholic hierarchy has used every method imaginable. The present Pope's eyes are also focused on America, and his call for an Ecumenical Council is in essence a call to the "sheep of the world," including non-Catholic Americans, to join the Roman Church in a "wonderful manifestation of unity . . . When we lovingly invite you to the unity of the Church, we are inviting you not to the home of a stranger but to your own, to the Father's house which belongs to all."

History repeats itself. Wherever Roman Catholicism comes to power, ignorance begins to reign. The wheels of progress stop, and mankind descends to the abject condition of a chained slave.

May God never permit that disgrace to come upon America.

Why I Became a Protestant

IF ANY ONE HAS a logical reason for being a Roman Catholic, I have. I was born into a Catholic family, baptized a Catholic, reared in a Catholic community in a Catholic country, and, finally, trained for the life of a Dominican monk in a Catholic monastery. I should by rights be a spiritual leader in the Roman Catholic Church today.

As a child, I viewed the splendor of the Roman Church like a boy looking in a store window at Christmastime. The silent processions, the ceremonial display, the solemn intonation of the priests, the sensuous appeal of candles, bells, and incense in the celebration of the Mass—all appeared to my young mind as something awesome, splendid, and inspiring.

But it was like a mirage seen from a distance, promising rest for the weary traveler on his way through desert land. I longed for the water of life that would bring peace and joy to my thirsty heart. It was this burning desire that finally led me into a Dominican monastery.

During my seven years of monastic life, the beckoning mirage faded on the horizon, and the desert that was to have blossomed as the rose yielded only briars and thorns. The peace I sought turned to bitterness.

Failing to find satisfaction in my intensive studies or monastic observances, I followed the only road remaining for a devout Catholic—the road Luther took—penance. Sin and eternal death were fearful enemies, and I had to vanquish them . . . alone, if need be. My God was thirsty for human sacrifice, never placated, never appeased, never smiling. Unable to assuage the wrath of His divine justice, I felt I had to mortify not only my soul but also my body.

But the anguished hours spent in self-torture, while abusive to the body, were useless to the soul. Neither the sting of a metal-studded scourge, nor the special cruelty of a spiked belt, nor the weight of a rough wooden cross, nor the foul taste of cigarette ashes in my food could yield the peace I coveted.

Instead, my God turned away from my bleeding wounds and, without the least token of pity, left me with the bitter realization that my penances were unavailing. My body still bears the scars of my months and years of humiliation.

Discouraged by my own failure to obtain holiness and shocked by the unfeigned hypocrisy, cynicism, and intemperance of many of my fellow-monks, I knew I had to escape—escape or die. Die morally and spiritually . . . and eternally.

But it was not an easy choice. My church had taught me that "*Extra ecclesia nulla salus*"—outside the church there is no salvation. On the other hand, she had taught me that to say "I am saved" is a sin of presumption. It was not enough that Christ had said, "Whosoever believeth in him should not perish, but have everlasting life." (John 3:16) It was not enough that the Bible said, "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20:31)

The Bible is not a sufficient rule of faith, nor does it contain the whole truth. Tradition, in the view of my church, took precedence in matters of faith. And so the church offered conditional hope and vague promises with strings attached, but no assurance, never any assurance. And what the soul craves more than anything else is assurance—of love, and pity, and forgiveness, and eternal life.

ESCAPE INTO PEACE

Early one morning, around four o'clock, tired after a sleepless night and tense in the pre-dawn cold, I made my escape, conscious that the slightest misstep might mean, perhaps, a slow, rotting death in a dungeon. Once outside the monastery walls, I went quickly and resolutely to the place I had despised above all else—the place I had fulminated against in seething editorials and derisive sermons and had urged the masses to attack and destroy—the place where I thought Satan was worshiped, if not personified: the humble Protestant mission.

With my pompous white robe and black cape and with my pride of learning, I went there, and with a hunger and thirst after righteousness I sought the "Devil's agent" . . .

The missionary who confronted me spoke with the deep conviction of a man who knows in Whom he has believed. He told me about Christ, the only Mediator, who came to this world to save sinners. He told me about His love and His sacrifice on Calvary and what it can mean in the life of the individual. He told me of his own personal joy and happiness and of his unbounded devotion to his Saviour. He prayed, and I knew he was talking to a familiar, beloved Friend to whom he could entrust his every burden.

LEARNING TO PRAY

He asked me to pray. I had prayed many times before—but the prayers were not mine, and they were to strangers who never gave any assurance of listening to my pleas. My importunate prayers to the Virgin Mary and to countless saints to intercede for me had never brought me nearer to God. I had felt mocked, defeated.

But this was different. Unused to the concept of God as a Friend interested in my welfare, I at first stumbled and stuttered, but He heard, and as I poured out my heart's desires to Him, my tongue was loosed, and that sweet calm that we call communion with God enshrouded my anguished soul.

Christ was real, He heard my prayer, and in that moment He became, as I asked Him to be, my Saviour and my all.

No longer did I need rituals, ceremonies, or externals. Laying aside my white robe and black cape, symbol of my former unhappiness and servility, I took upon me the robe of Christ's righteousness, symbol of victory and freedom—freedom from the penalty of sin.

Christ said, quoting Isaiah, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." (Luke 4:18) I knew this to be true, for He had given me beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.

Now, instead of fear, I have peace; instead of defeat, victory; instead of uncertainty, assurance; instead of a gutted candle, a living faith; instead of a crucifix, a Saviour.

A thousand masses, candles, crucifixes, cathedrals, bishoprics, processions, *Ave Marias*, rituals, or papal indulgences could not for one moment entice me to surrender the "pearl of great price" that I found early one morning in a humble Protestant mission.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:38, 39)



Standing against the famed Reformation Wall in Geneva, Switzerland, are the sculptured figures of John Calvin, William Farel, Theodore De Beze, and John Knox. De Beze, who assisted Calvin, was one of the founders of the University of Geneva.

CHRIST

and the Reformation

The body of Roman Catholic doctrine, discipline and practice is history's greatest counterfeit of Scriptural teachings. The aim of the Protestant Reformation was precisely to unmask the counterfeit and return to the true Christian medium of exchange—faith in Christ and the purity of His divine Word. Today, four centuries later, we need to re-assess our pride of orthodoxy in the light of our Reformation heritage and return to the unadulterated gold standard of Biblical truth and righteousness.

NEVER SINCE the days of Martin Luther and John Calvin has it been more vital to consider the glorious Sixteenth Century Reformation, to expound and follow the marvelous example of its Bible faith, its Bible life and Bible testimony. More than ever the proclaimed ambition of Rome, as of Moscow, is to rule the world.

Rome, like Moscow, is always willing to crush the world under the pretense of saving it. Moscow pretends to save the world without religion; Rome claims to save the world with religion—but both would, if possible, cover the world with ruins, tears and blood to compel men to obey, spreading their hell under the cover of a so-called “paradise.” As a great theologian of the last century said, “If we would still enjoy freedom of inquiry, liberty of conscience, and Gospel truth unadulterated, we must systematically and boldly withstand the inroads of popery.”

Roman Church Unbiblical

Let us consider the Roman Church in the light of the Scriptures, a task which needs wisdom as well as courage. It is easier to discern and to point out the error and danger of negotiation than of superstition. It is easier to denounce atheism than heresy. Heresy is always built on a certain amount of truth, while atheism is founded on no truth at all. Superstition within Christendom is a parasite on a sacred tree: it needs a foundation of true principles and facts which it then tries to exploit for its own ends.

We do not wish to be unfair. There are undoubtedly some elements of the Gospel in the Roman Church. Its leaders proclaim, as we do, the existence of God and of the soul in man; they proclaim the sinful state of man and his need of salvation; they teach the marvelous mystery of the incarnation, the virgin birth of our Lord, His essential deity, and His coming on earth to redeem mankind.

But on such solid foundation the Roman Church has managed, in the course of centuries, to

by the **REV. W. H. QUITON**
Courbevois, France

build a most pagan organization for the purpose of its own interests. Why is it that in spite of Bible teaching and the inspired testimony of the prophets and apostles, idolatry has little by little invaded this church? The fault is to be found in the illegitimate authority given by the Roman Church to human, non-inspired tradition, considered as equal and, in some instances, superior to the authority of the Gospel.

The people of Israel had the inspired prophets, but ever so often preferred the teachings of false prophets, giving them a tradition of their own which favored human pride and disobedience under the cover of religion. In the same manner, the Roman Church has preferred the teachings of its popes, bishops and priests to God's revelation.

Strange Contradiction

Here we are confronted with a strange and contradictory attitude. On the one hand, we have the constant testimony of the Roman Church to the divine origin of the Scriptures and, for the present at least, a renewal of Bible editions and commentaries. On the other hand, we note an increased emphasis on tradition, which is in most aspects without Scriptural foundation or is even in direct contradiction to the teachings of the Bible.

It is misleading to say that there is a Biblical revival within the Catholic world, for there is no such revival. In fact, never has tradition been so exalted, as a pillar of faith, over and at the expense of the Bible's authority as it is now within the Roman communion. All Roman Catholic theologians agree unanimously that the Bible must be read and explained only in the light of tradition. When the Bible is silent, the voice of tradition is supreme.

In 1935, the Jesuit Pinard de la Boullaye, lecturing in Notre

*Delivered at the 4th Plenary Congress
of the International Council
of Christian Churches*

Dame de Paris, said: “The Scriptures cannot be the supreme rule of faith; this rule is found in tradition.” A few years ago a Swiss priest published a book with the title *Is the Bible Sufficient?* In it he attempts to show that the Bible is not sufficient to instruct us and why it is a real sin to read the Bible apart from the interpretation of tradition.

Enemy of Holy Scriptures

Throughout the centuries, Rome has always persecuted the true followers of the Bible. Many a time Bibles were burnt together with the martyrs to whom they belonged. Bibles published by Protestants are frequently called the “Devil's Book.” Two years ago the depot of the British and Foreign Bible Society in Spain was closed and its books confiscated. Spanish children recently returning from hospitable Swiss families, with editions of the New Testaments in their pockets, were forced at the Spanish frontier to hand these precious books over to the local priest.

We must furthermore remember that a century ago a pope denounced the Protestant Bible societies as a “public plague.” As to Catholic translations of the Scriptures—the only versions Catholics are allowed to read—we know that they contain the non-inspired Apocryphals, besides many other connotations of Romish tendency.

That the Roman Church is an enemy of the Bible will become increasingly evident as we pass in review, in the light of the Scriptures, its doctrines, institutions and methods, all built on human pride and the exaltation of man in the divine work of salvation.

Root of Roman Heresies

The root of all Roman heresies lies in its false concept of salvation. Whilst the Roman Church professes that Christ is the Redeemer of the world, it declares at the same time that His sacrifice is not sufficient to atone. It consistently maintains that we must add our own sufferings to

His, as if our sufferings and works were of equal redemptive value. Accordingly, in all Catholic catechisms and theological books we find chapters on "satisfaction." In the American catechism, published in New York, we read:

"The priest gives penance in Confession, to help me to make up for the temporal punishment I must suffer for my sins. The penance given to me by the priest does not always make full satisfaction for my sins. I should, therefore, do other acts of penance . . . try to gain indulgences."

Following this, we find an amazing quotation from the "Council of Trent, the great Jesuitical council which started the so-called Counter-Reformation": "If anyone shall say that together with sin the whole punishment due is always remitted by God . . . let him be anathema."

These most false and dangerous statements are the real basis of the Roman Catholic doctrine of salvation. This must always be presented at first in all effective controversy with Catholics.

Many Saviours

According to such an equivocal teaching, man has two saviours, Christ and himself—or rather many saviours, for he is told that he cannot suffer and work enough for his sins. He needs the help and mediation of the priest to be really saved. He needs to confess his sins to the priest to obtain forgiveness. We read in the New York Catechism (pp. 248-255):

"I must tell my sins to the priest so that he will give me absolution. I shall go to Confession often . . . to fulfil a condition for gaining certain indulgences . . . A person who knowingly keeps back a mortal sin in confession commits a dreadful sin of sacrilege, and he must repeat his confession . . . the sacrament of penance remits the mortal sins and their eternal punishment; it revives the merits annulled by the mortal sins; and gives a special grace to avoid sin in the future."

The French Catechism goes so far as saying: "One must receive absolution in feelings of total humility, considering the confes-

sor as Jesus Christ Himself whose place he takes."

Who can describe the evil done by the Confessional, school of duplicity and immorality, source of false peace and dangerous illusions? Have you read the famous book of Father Chiniquy of Canada, who after many years of confessing activity found the Gospel and became a great witness of Jesus Christ? In his book *The Priest, The Woman and The Confessional* he writes:

"The work of the confessor is made of darkness, duplicity, and violence . . . Many a time, after confessing women, I felt disgusted of myself, and full of anger against the church. I felt a supreme horror of this wicked institution which is an unceasing source of shame and sin for the confessor and the penitent."

Claims Power in Other World

As if it were not enough to insist that a priest in the confessional be considered "as Jesus Christ Himself," the Roman Church gives him saving power not only on earth but also within eternity by its startling doctrine of purgatory, a logical consequence of the pagan concept of human salvation, salvation of man by man. The Catholic Church says to the poor sinner:

"Present life is too short to allow you to atone for all your sins; you must spend part of eternity in suffering even more than here. Fortunately, however, the priest can, by his prayers and masses, presented on your behalf, shorten the time of your purgatory. By appealing to him, you can in a similar manner shorten the time of purgatory for your dead."

The New York Catechism indicates the way to help these suffering souls: ". . . by the sacrifice of Mass, the indulgences one gains, by prayers and other good works offered for the dead."

What the catechism does not say is that the masses, offered by the priest on behalf of the dead, are to be *paid for*, so that the more you pay, the less the dead suffer. Thus the mass for the dead has become one of the main financial resources of the Roman

Church, to the great scandal of millions of souls. This is a terrible disgrace and an insult to true Christianity.

The Marian Cult

The doctrine of salvation of man by man has other dreadful consequences which we must point out here briefly. The mediation of priests is not, it appears, sufficient. Rome is careful to add to this kind of mediation the help and intercession of saints and of Mary, to whom prayers must be offered and worship given.

At present the worship of Mary is more than ever invading the Roman Church. The late pope was called the Marian pope for officially declaring the dogma of the assumption of Mary and declaring her Queen of Heaven. Rome is preparing now, we are told, a new dogma which will proclaim Mary "Co-Redemptrix," really part of the Godhead. There are now, more than ever, convents, congregations and theological universities especially dedicated to Mary.

The so-called apparitions of Mary at Lourdes a century ago, and at Fatima in Portugal not so long ago, have given a tremendous impetus to this idolatry, which seems to be without limit and, in many aspects, similar to the worship of pagan feminine divinities long before the Christian era—as, for instance, the dedication of the month of May, month of the goddess Diana, to Mary.

In the New Testament, the apostles never mention the name of Mary in their epistles, while they constantly proclaim the great mystery of the incarnation. Our Lord Himself never appealed to Mary as a kind of mediator between Him and the people. Let us read again the splendid song of Mary (Luke 1:46-55), in which she says: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath regarded the low estate of His handmaiden."

She does not speak of her "Immaculate Conception" nor claim to be sinless. She feels deeply the need of a Saviour and rejoices in His saving love and power. She

says also: "For, behold, from henceforth all generations shall call me blessed," and accordingly we call her "blessed" indeed—but blessed in the sense that she is greatly honored by God, who used her for the accomplishment of His incarnation.

But she is not a source of blessing, not a source of divine grace. Being "highly favored," as the angel says, she is one of the most pious and privileged creatures of God, but not God Himself. She is neither the creator nor the redeemer. The whole Bible stands on this solid foundation: "Thou shalt worship the Lord thy God, and Him only shalt thou serve." (Matt. 4:10)

Fallacy of Roman Institutions

Let us consider now those Roman institutions which, as the logical consequence of their erroneous doctrine, tend to present the priest and in fact the whole Catholic Church as a necessary mediator between God and man.

We shall first speak of the mass, which is an awful travesty of the Holy Supper, as instituted by our Lord. We read in Matthew 26:26: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until the day when I drink it new with you in my Father's kingdom."

These words are very plain; the bread is called "bread" by our Lord; the wine is called by Him "the fruit of the vine." The bread remains bread; the wine remains wine. Jesus does not say that the bread has become His body, nor that the wine has become His blood. He says simply: "This is my body; this is my blood." The verb *is* never meant a change; it means either fact or comparison.

We have here manifestly a comparison which our Lord had already used after the miraculous multiplication of the loaves of

bread (John 6). These loaves were not changed, but multiplied. They remained bread. In the Gospel we see often the verb *to be* used in a figurative sense, as in the words of our Lord: "I am the door; I am the way; I am the light; I am the vine."

The Apostle Paul, in his institution of the last supper (1 Cor.

11:23-29), mentioned no change in the bread nor in the wine, no "transubstantiation," to use the Catholic term. He says, speaking of Jesus: He "took bread: and when He had given thanks, He brake it, and said, Take, eat: this is my body . . . After the same manner also He took the cup,

(Continued on page 32)

Who Are the Bigots?

WHILE IT IS TRUE that these people (Jehovah's Witnesses) and the evangelical Protestants generally have a truly admirable zeal for Sacred Scripture, it has not the slightest resemblance to Biblical scholarship and I have so far found that any intelligent discussion of the subject with them is practically out of the question. Every matter of textual accuracy or exegesis is simply brushed aside. They consider themselves "taught by God."

The Bible is basically a history of the age-long conflict between good and evil, of the warfare between God and His enemies. These amateurs make the application to themselves: they are on God's side and all who disagree with them are the enemies of God. Hence, we Catholics and the majority of old-line Protestants are painted in lurid colors as "the whore," "the scarlet woman," "the beast with horns," and so forth, while the Witnesses are of "the 144,000 signed," "the saints and elect," etc.

Unfortunately, their earnestness and glibness, the veritable diarrhea of verbiage flowing out of their mouths in sonorous and half-remembered phrases from the Bible (grossly abused, of course!) create a deep impression on the mind of the unread and non-practicing Catholic.

They insist on coming back. They leave tracts and gramophone records. They pry open the convictions of their victim with sophistries: "Ask your priest about this." Then when the poor victim returns with the answer, it becomes, "Well, then ask him about that."

Unless the prospect is positively rude and threatens to call the police, his courtesy will be imposed upon until, finally, he may succumb to

what is nowadays called "brain washing."

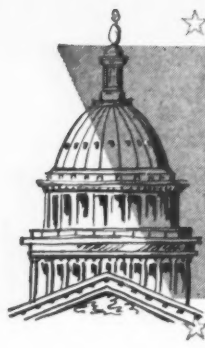
We Catholics should read the Bible every bit as much and as often as the Protestants. In some cases we have perhaps an exaggerated respect for it—a sort of reverential awe amounting almost to fear. Or maybe some are a bit wary from observation of what the wrong use of Scripture has brought to pass among our neighbors: snake-handlers, Mennonites, Sabbatarians and, not the least, the Witnesses.

But there is a right use of Scripture and we should come to regard the Bible as a friendly book and a source of comfort in time of trouble. Only make sure that yours is a Catholic edition with an Imprimatur on the flyleaf and footnotes by Catholic scholars clearing up the obscure passages.

Finally, never try to argue with a Jehovah's Witness. You're only talking into the wind. It's a waste of time. You certainly have precious little chance of turning him your way, while there is just a possibility that, by imposing on your courtesy, he may succeed in unsettling your own faith. For ours is a faith, a certainty that rests on reasoned convictions, whereas theirs is a sort of fanaticism, impervious to reason. That is why they have no educational system, no Witness-sponsored prep-schools or colleges. That is why they have no appeal for the scholarly, the loftier elements in the community.

So the next time you find it is a Witness of Jehovah who has rung your bell, pry his foot out of the door and then slam it.

—Father Ginder, in
Our Sunday Visitor,
April 19, 1959



SHADOW over the Capitol

by ED DOERR

If the Roman Catholic Church should ever dominate our country, we could expect to see our marriage and divorce laws mutilated, our planned parenthood programs scuttled, our welfare organizations emasculated and operated for purely sectarian purposes, our freedom to read and write and see whatever we please drastically interfered with, our public schools weakened and possibly destroyed, our tax-supported universities dominated by the most anti-intellectual and least democratic elements of the population, the lives of American wives endangered by medieval Catholic medical codes, our religious and intellectual freedom gradually reduced to a mere frightened shadow. If we wish to save our precious heritage of freedom for our children and future generations, we must resist all efforts

TO MAKE AMERICA CATHOLIC

To "make America Catholic" is the avowed aim of the hierarchy of the Roman Catholic Church, an international political-religious organization which is probably the most successful and enduring dictatorship ever to have blackened the pages of history. But if our fears are realized, what would a "Catholic America" be like?

As Paul Blanshard and numerous other writers have pointed out in carefully documented detail, a Catholic America would be a blighted land lacking in the freedoms, liberties and amenities which we have unfortunately come to take for granted. A Catholic America would no longer be the same free America that we love and cherish.

Real or Imaginary Threat?

But is the threat of Roman Catholic domination any more than a mere figment of our imagination? In this article I propose to show that the danger is

not only very real, but also quite possibly imminent. We must never forget that throughout history nearly all despotism was imposed by small minorities, and that in contemporary America the Roman Catholic Church just happens to be our largest, most well organized, and most powerful "minority."

First, I would like to deal with what is possibly the most obvious, direct and imminent threat to our free secular democratic way of life, as imperfect as it may be, namely: the possible accession to our nation's highest and most powerful office of a member of the Roman Catholic faith.

According to the opinion polls, there is a strong possibility that the Democratic Party's 1960 candidate for the presidency will be a Catholic, quite probably Massachusetts' Senator John F. Kennedy, who has made no secret of his ambitions and who is preparing for a vigorous dash for the

White House. Of course, a Catholic has just as much right to be President as a Baptist, a Humanist, a Methodist, or a Jew, but far more is at issue here than just one man's personal qualifications, as we shall see soon.

People's Right to Self-Government

At this point someone is sure to ask, how can the election of one man, a Catholic, to the office of President bring about such dire consequences as those cited in the first paragraph? And is not the preceding merely an exaggeration and an example of anti-Catholic bigotry?

To answer the second question first, certainly not. Elections in a democracy are very serious and important exercises of the people's right to govern themselves, and this right should be exercised in such a way as to preserve and enhance the interests and liberties of the people. If the consequences of the election of Mr.

Kennedy, or any other person, Catholic or non-Catholic, to our highest office would be such as to greatly weaken or imperil our most cherished ideals and freedoms, then, plainly, it would be the height of folly to put that person into the White House.

Further, although I believe that Mr. Kennedy's religious beliefs are absurd and completely out of tune with all modern knowledge, I would not hesitate to defend his right to hold his beliefs. I object only to his using a high office (or being used), wittingly or otherwise, to force his beliefs upon the rest of the population. My attitude certainly cannot be classed as bigotry.

As for the question, how can the mere election of a Roman Catholic to the presidency produce the dire consequences hinted at earlier, the answer is at once simple and yet complicated.

First, the election of a Catholic to the presidency would be of tremendous propaganda value to the Roman Catholic hierarchy, who would squeeze out of it every possible drop of "public relations" value.

Secondly, the answer may be found in an examination of the powers of the President, which are memorized by every school-boy but which are undoubtedly soon forgotten. The President has executive, legislative, and judicial powers, which render him the most powerful single man in the country.

At this juncture I might add that although a Catholic President might have only the best interests of the country at heart, yet he would not be entirely a free agent, though this statement applies to virtually all politicians. A Catholic President would have various and sundry "obligations" to party members, to influential backers and, last but not least, to the Roman Church, which would be at once backing him to the hilt and pressuring him in numerous ways for "favors." But let us briefly examine the President's powers to see how they could be used to "make America Catholic."

Possible Presidential Abuses

In the judicial realm, the Presi-

dent has the important power of appointment. The President appoints all federal judges, from the Justices of the Supreme Court on down, subject only to the formality of Senate approval. A Roman Catholic President could be expected to name Catholic judges or others not unfriendly to Catholic aims and policies.

The possible consequences of this judicial power in the hands of a Catholic President are obvious. Court decisions upholding our wall of complete and absolute separation of church and state would probably become fewer and fewer and significant decisions favoring Catholic aims would surely be forthcoming. Under a Catholic President, the weird clerical-legal views of persons such as Clarence Manion would probably come into the ascendancy.

In the legislative sphere, the President is in an advantageous position for the introduction of legislation and holds the veto power over any legislation of which he should happen to disapprove. A Catholic President could not be counted on to oppose any legislation favoring handouts to Roman Catholic schools, universities and hospitals, and would in all likelihood veto any bill which called for Federal aid to public schools and not to parochial schools. Under a Catholic President, various laws favoring Catholic aims would have greatly improved chances for passage.

In the executive field, the President's powers are extremely broad and significant. In foreign affairs, a Catholic President could be expected to support such Roman Catholic dictators as Franco and Salazar, to side with the Vatican State frequently in matters of propaganda or of substantive import, to block birth control programs in the United Nations, and to carry on the absurd foreign policies which have already wreaked so much damage on American prestige and the aspirations of peoples in underdeveloped areas. The President's powers to conclude "executive agreements" (which have the force of treaties and do not re-

quire Senate approval) and to shape foreign policy could substantially damage the best interests and traditions of our country.

In internal affairs, the Chief Executive's appointive powers could easily be used to saddle our nation with a host of Catholic and/or pro-Catholic bureaucrats whose activities could weaken or destroy a great many of our complicated technical rights and liberties.

Presidential appointments could result in effective Catholic control of such key executive departments and bureaus as the Internal Revenue Bureau, the Department of Defense, the Department of Justice, the Federal Bureau of Investigation, the Post Office Department, the Economic Cooperation Administration, the Export-Import Bank, the Federal Communications Commission, the National Science Foundation, the Displaced Persons Commission, and the Veterans Administration. Roman Catholic control of these and other powerful executive agencies of our government could result in a disastrous Catholic control of the entire machinery of government.

The picture I have painted of the possible consequences of the election of a Catholic President, such as Senator Kennedy, is not a very pretty one to Americans who regard their country as the fountainhead of freedom and the world's most important stronghold of democracy. But it is a picture which must remain ever before the eyes of every American who wishes to preserve and even improve our democratic way of life.

Growing Catholic Control

Democracy, it must be remembered, can be subverted and destroyed by "constitutional, legal, democratic" means, but we must not let it happen. And in our efforts to keep our country truly free, we must not in any way discriminate against Roman Catholic citizens or politicians.

But this sense of justice must not blind us to the facts, and the facts lead us unavoidably to the conclusion that the election of a Catholic to the presidency would

be an extremely dangerous thing. Regardless of the personal qualifications of any Roman Catholic presidential aspirant, until the Catholic Church changes its totalitarian-authoritarian character and repudiates forever its vast despotic ambitions, it would be best for American freedom and democracy (which are already under attack from numerous Catholic and non-Catholic quarters) if the White House would continue to be occupied only by non-Catholics dedicated without reservation to the preservation of the ideals and innate rights which have made our nation great.

But even if all Catholic aspirants are kept out of the White House for the time being, the danger is not one whit less. It is a cold hard fact that the Roman Catholic portion of our population is breeding faster than any other. Thus, in a few years a minority could develop into a substantial majority. But this is only part of the threat. Catholic efforts to control every facet of American life are not to be lightly dismissed.

The fear of incurring the wrath of the "Catholic vote" is ever present in the mind of nearly every politician and public official. The effectiveness of the "vote bloc" club has been demonstrated by the success of various minority groups of this country. Catholic demonstrations have been especially impressive. Few legislators, judges, or administrative officials care to antagonize the Roman Catholic hierarchy for fear of political reprisals. Those legislators and other officials who refuse to be intimidated are to be warmly commended and encouraged.

Catholic Influence in Public Life

On other fronts, Roman Catholic censorship groups have enjoyed a certain amount of latitude in suppressing books, textbooks and movies. Catholic pressure groups have played an important and weighty role in rendering television, radio, and newspapers and magazines intellectually sterile.

Misleading and untruthful advertisements sponsored by the Knights of Columbus attract converts and promote "good will" toward Roman Catholicism among the unwary. Catholic "public relations" experts are busy lulling Americans to sleep and subtly brainwashing them to make them more pliable. Catholic schools and universities are grinding out hundreds of thousands of generally unthinking dupes, which is not to imply that many non-Catholic institutions are not doing the same.

I have in my possession a fundraising letter, written and distributed by a Roman Catholic pastor in Indianapolis, which boasts of the pastor's success in luring non-Catholic pupils into his parochial school for almost certain "conversion."

Catholics have been infiltrating (that is, in excess of their normal 20% of the population) public school staffs, school boards, welfare agencies, and government agencies (such as the Post Office Department and the F.B.I.) for purposes which are inconsistent with the best interests of our democratic way of life. These infiltration techniques are actually being taught by Father James Keller of the Christopher Movement, whose book *You Can Change The World* might be appropriately subtitled "Plan for Conquest."

But I can only hint at the dangers which face us in the limited space available. The reader is urged to consult the books of authors such as Paul Blanshard and the publications of various Rationalist, Humanist, Free-thought and other organizations for more particulars.

What to Do About It

Most of us who call ourselves Protestants, religious liberals, Humanists, or Rationalists will agree with all of the foregoing. But a great many of us are rather at a loss to know what to do about the situation.

Actually, there is a great deal that we can do, although we must remember that our own relatively meager numbers, to be effective, must be united with all other

Americans, whether Protestants or Jews or unaffiliated persons, who are in agreement with the notion that freedom is our most precious possession and must be guarded with every last bit of energy at our disposal.

In this connection, active cooperation with all non-Catholics must be sought. Organizations such as POAU (Protestants and Other Americans United for Separation of Church and State) must be given our full support. The facts and possibilities must be brought before church organizations, lodges, civic groups, social clubs, political groups.

These things must be done whether or not the vast efforts in behalf of the "Kennedy for President" movement are successful. Books such as Paul Blanshard's *American Freedom and Catholic Power* (1958 edition) must be placed in libraries and in the hands of every individual in a position to influence public opinion, such as ministers, rabbis, journalists, writers, politicians, and business and labor leaders.

Then, too, our efforts to avert the dangers cited in this article must remain on a fair, dignified, unbiased, democratic plane. We must never fail to distinguish between the rights of Roman Catholic citizens to hold their particular religious beliefs and to hold public office, and the schemes of the Roman Catholic hierarchy to "make America Catholic" through one means or another.

Of course, it would be a foolish over-simplification to say that the threat of Roman Catholic domination is the only problem facing our country. There are other groups whose aims and activities do not coincide with our nation's best interests. There is the threat posed by international Communism. There are problems stemming from resource depletion, unchecked population growth, and the difficulties of maintaining so large a country on a firm democratic footing.

But the threat which is at once the most serious and one of the most neglected is that of Roman Catholic domination. We must face it squarely and not rest until it is averted for all time.

The soul of a young priest, held captive within the walls of Roman Catholic dogma, cries out of the depth for a redeeming ray of light. In his frantic search for peace and freedom, Victor Manuel Ovando wandered through valleys of spiritual desolation till he had a personal

THE CONVERSION of a priest has been called a special kind of conversion by an ex-priest who says it is a "spiritual somersault." So it was in the life of Victor Manuel Ovando. The grace of God changed his heart, his mind and his entire life. All he once held dear and believed in had to be left behind in order that he might serve the living Christ as his only Saviour, the only Mediator between God and man.

Childhood Years

Victor Manuel, the oldest son of Manuel Esteban and Elena Celdon Ovando, was born in the year 1913 in Jinotega, Nicaragua. His father, a medical man in Government service, drew a salary too small ever to own an automobile. But in comparison with the still more indigent working classes of Nicaragua, the Ovando home had nevertheless many cultural advantages.

It was up to his mother, who had married the doctor after the death of his first wife, to attend to the religious duties in the Ovando home. In faithful subservience to Rome, she diligently instructed his three children, and later on her own son and daughter, in the tenets of the Roman Catholic faith. In this she was given little if any assistance by the doctor who, though nominally a Catholic, was somewhat of an agnostic. His loss of faith and skepticism he attributed to early experiences which had caused his perceptive mind to revolt.

When for instance in his early childhood a picture of St. Theresa, which his pious mother had

hung above his bed to protect his sleep, came suddenly crashing down on the young lad's head, his faith in the supernatural, specifically in the power of St. Theresa, was badly and permanently shaken.

Sharing in some ways the skepticism of his father, Victor nevertheless in his early childhood days greatly respected the Roman Church. When an older half-sister, disregarding the objections of her father, decided to become a nun, young Victor was profoundly impressed. The thought of having a member of his family dedicated to God in the pursuit of sanctity awakened in his impressionable soul a similar desire for holiness and perfection.

When in 1922 the Ovando family moved to Dario, a town near the city of Matagalpa, Victor continued with his primary educa-

tion in the public schools. Before he could enroll in secondary school, however, the bishop and an assistant priest approached him with an invitation to enter the seminary of San Luis Gonzaga at Matagalpa. Delighted with the prospect of seeing his son receive a free education and of eventual wealth and honor coming to his family, Victor's father swept aside his initial hesitation and permitted his son to enroll in the seminary.

Prior to taking up his new way of life, Victor was told by the seminary authorities that if he were interested in women and planned to get married, he should better leave, for he would never make a good priest.

Seminary Life

If Victor had expected to find personal holiness in the seminary,

Encounter With The Great High Priest

by ANNA HIEBERT ESAU

he soon learned to his surprise that there was a great difference between the theory of sanctity and its actual application in the life of his superiors and companions. Already a smoking addict before entering the seminary, he now also learned to drink and worship with the others at the shrine of Bacchus.

Discouraged with his own lack of spiritual progress, he made up his mind to leave. In all honesty he told his superiors,

"You instructed us that if we were interested in girls we would not make good priests. I now happen to like girls and wish to leave."

The superior brushed aside his fears with the jovial answer:

"So what? It's quite natural if you do. I like them, too."

Shaken in his determination to leave, Victor stayed on for nine years preparing for the priesthood.

During the second year of his seminary life, a visiting priest from Rome lectured to the students on holy living and the sanctity of the church. Ovando says, "We were not told to seek victory through Jesus Christ, but to find it in the autobiography of St. Theresa." Believing all he was taught and told, Victor tried with all his heart to sanctify himself by assiduous study of church traditions and by devotion to St. Theresa, but to no avail.

After the death of Bishop Carrillo Salazar, Victor was transferred to the seminary of San Ramon de Leon, where he completed his courses for the priesthood. At long last the great day came, September 26, 1937, when Victor Manuel Ovando was ordained to the priesthood at Matagalpa.

On this day his joy knew no bounds; for with his ordination, he hoped, would come the grace of personal holiness. By the authority of the bishop he was ordained a priest forever with the power of re-creating Christ upon the altar and of forgiving sins. He was to be "another Christ" on earth among men—greater than any king, even greater than the Virgin Mary. All but those of superior ecclesiastical rank would have to bow before him.

Dawn of Light

After the assumption of his priestly duties, "Padre Ovando" realized all too soon that his ordination to the priesthood had failed to buttress his will power against evil. On the contrary, the confessional booth dragged him into ever greater sins. According to Canon Law, his priestly vow of celibacy would be broken if he got married, but not if he took a concubine to pose as his sister. Though convinced of the absurdity and impropriety of such a way out, he could conceive of no other alternative to the temptations that assail the man who sits behind the curtain of the confessional booth.

To make matters worse, the consecrated wine of the mass began to whet his craving for alcohol to such an extent that he found it impossible to resist, although he never openly disgraced his family. Instead of the holiness of life he had so earnestly sought for in the teachings and traditions of Rome, he had harvested only moral degradation and frustration of mind.

Thanks to the workings of the Holy Spirit, the struggling priest became gradually disgusted with his life of smoking, drinking, dancing, fornication, and lying to the people. He began to say to himself, "How can I, so sinful, honestly say *Ego te absolvo* (I absolve thee) if I am immoral myself?"

Men called him a holy servant of God, saying, "Father, father!" and kissing his hand, yet to his own three children it was denied to ever acknowledge him as their father. He had baptized them making them secure from the punishment of hell, as he believed, recording their names as illegitimate children who had no father. After twelve years of a vain struggle for personal holiness, Ovando decided he could no longer remain a hypocrite. He left the priesthood in February 1950, but it never entered his mind that he would also leave the church.

Out on His Own

Not wishing to stay in San Carlos where he had served as a priest, Ovando took his widowed

mother and his three children, whose mother had meanwhile married another man and was glad to release them, and went across the San Juan River to live in Costa Rica. He moved to a small banana plantation along the river. Here the purchase of a river boat enabled him to make a living by hauling bananas to Barra del Colorado on the coast, where the fruit was loaded on freighters for shipment to other parts of the world.

In the following spring there was great excitement among the people, for both the country's President and the diocesan bishop were to make an official visit. The object of the bishop's visit was to confirm the children, whereas the President came to acquaint himself with that part of the country.

In honor of the distinguished visitors, a huge fiesta was staged with the main object of raising funds to pay for the children's confirmation. All night there were dancing, drinking and other forms of entertainment for the purpose of making people gamble away their money. Ovando recalls, "To impress the people with his personal holiness, the bishop openly disapproved of this feasting which, however, did not in the least prevent him from pocketing the proceeds to the last penny."

Considering this an opportune time to have his children confirmed, Ovando, too, paid the customary fee. In order to avoid embarrassment, he posed as their uncle.

Odyssey of Father Ovando

Not wishing to stay as long as the bishop, the President hired Ovando to take him down the river in his boat. On this memorable trip, beset with unusual perils and multiple adventures, God spared both men to bring glory to His name in the near future.

Later the President of Costa Rica wrote an article about their common adventure, "Odisea del Padre Ovando" (The Odyssey of Father Ovando), which was published in several periodicals. In recognition of his skill the unemployed priest was given a government job as inspector of labor in his native land of Nicaragua. At the same time, he assumed the

office of director at a boys' school in San Carlos.

Search for Peace

Whereas in his private life Ovando no longer felt like a hypocrite, he had not yet found the peace he so earnestly prayed and longed for. An elderly lady once told him how the evangelicals in San Carlos had completely transformed the lives of several well-known delinquents.

"Is this really true?" he asked with genuine interest.

"Yes," the woman assured him. "I ought to know, for my own nephew is one of them." Good-naturedly she started teasing him, "Do you, too, perhaps wish to become an evangelical?"

"Oh, no, I could never leave my church," Ovando hastened to retort.

This was the first testimony of the power of the gospel Ovando had ever heard. He could not help being profoundly impressed to hear of a transforming power potent enough to change the lives of known criminals, inducing them to stop smoking, drinking, dancing, and gambling, and make them faithful to their wives.

While a servant of Rome, he too had possessed a Bible, but had not dared to read it apart from the teachings and commentaries of his church, remaining thus ignorant of its saving message. As he kept pondering on the surprising conversions he had heard about, the Holy Spirit gradually prepared his heart for the new life he was soon to embrace.

Mellowed by Grace

Against all better knowledge, so to speak, Ovando began to toy with the idea of calling upon an evangelical. Firmly he at first resisted what he considered a temptation by arguing with himself, "How can apostates from the only saving church be in grace with God?"

But he was compelled by an overwhelming desire for spiritual freedom. At long last, prompted by the Holy Spirit, he decided to investigate the secret power of the evangelicals. Still more inclined to argue than to believe, he called on a native pastor of

the Evangelical Mission. He was advised to go and see an American missionary living in the city. There Ovando made no secret of his great longing to be freed from doubt and sin.

At this particular time, he was besought to return to the Roman Catholic priesthood. In the private study of a priest, he listened to impassioned pleas and promises, but as he looked into the face of the priest before him, Ovando could not help thinking, "How many times have I confessed and been absolved by a priest only to return to my former sins!"

Somehow it suddenly dawned on him: "If I ever want to find freedom and inner peace, I must never re-enter the priesthood." Steadfastly he refused a promising position offered him in the Church of Rome.

Surrender to Christ

The Holy Spirit continued to guide Ovando in his thinking. On the night of December 28, 1950, he went once more to see the American missionary. Firmly grounded in the Word of God and refusing to be swayed by human interpretations, this man convinced Ovando that all he had to do was to confess his sins to Jesus Christ in order to receive pardon by faith in His blood. He pointed out to the wayward priest where this consoling truth could be found in the Bible.

Since all the ex-priest heard that night was in direct opposition to what he had been taught and still believed, he persisted in arguing as before. All the missionary could tell him was, "Sir, if you do not accept God's way of salvation, there is nothing left whereby you can be freed from your sins."

Back again in his room, Ovando started reflecting and searching the Bible. In the loneliness of that night, after much prayer, study and thought, he surrendered himself to Christ, receiving in turn peace of soul and freedom from his besetting vices which now, one by one, seemed to lose their wicked attraction.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

This Bible verse, taken from Romans 5:1, has since remained the anchor of his faith.

Cleansing Process

Faith in Christ had thus saved Victor Manuel Ovando, setting him free from a life of sin. But the enemy of his soul did not wish him to be happy. There were still times when he found himself in the depth of despair and spiritual isolation. Terrific struggles raged in his soul as he vainly sought to free himself from the entangling teachings of men. Of that time he now says:

"I received Jesus Christ as my Saviour and by faith in His blood I was cleansed from sin, but unfortunately my mind was still polluted by all the false doctrines which I had learned and taught for twelve years. It took a long process of spiritual ups and downs—some sort of spiritual purification—to turn my soul into fertile ground for the Word of God."

With Christ as his Saviour, Ovando found in the Bible the answer to his vexing problems. From the book *Noches con Los Romanistas* (Nights with the Romanists) he learned much from others who had passed through similar experiences.

In retrospect, he can now clearly see how the Holy Spirit was patiently guiding him in the discovery of his former errors.

Growth in Knowledge

Many more surprises came to Ovando as he continued studying the Bible. In the light shed upon him by the Holy Spirit, he came to see that most of the doctrines he had previously held and taught were either perversions of the Scripture or mere inventions of men. It was not until all these false doctrines had been replaced by the knowledge of Bible truth that Ovando's mind was completely cleansed from the errors of men. After three months of mental torture and uncertainty, the storms at long last subsided and the sweet calm of assured faith settled serenely on his soul.

Many of his former beliefs stood now exposed and disproved by the very Word of God. As an ordained priest, he had believed in the reality of the "indelible

mark" imprinted on his soul at ordination. Diligent study of the Bible revealed to him that in reality each believer is a priest having access to God through Jesus Christ, the Great High Priest.

Commensurate with his progress in Bible knowledge, Ovando's entire concept of Jesus Christ underwent a transformation. He now no longer looked upon his Saviour as a dead figure suspended on a cross nor as the mystical Christ of the communion bread, but as the invisible, everliving Son of God and man.

New Life in Christ

Having thus been saved in the Lord, Ovando's former life of wine, women and song was defi-

nately a thing of the past. Yet his heart kept yearning for a home and a life companion to share his new-found joy of salvation. But what girl would marry a man who had been ordained a priest?

About two years before his conversion, he had met Mercedes Obando when she came to confess to him at his church. He had taken a liking to the señorita and now decided to visit her family. Praying much to the Lord for guidance, he made known his desire to the family. To his joy he learned that neither Mercedes nor her parents cared to obey the doctrines of Rome. Gladly they gave their consent.

In Nicaragua a church wedding must be preceded by a civil marriage. This presented another

problem for Ovando and Mercedes. How could they find a judge who would be willing to marry an ordained priest?

Trusting in the Lord, they presented their case to a judge in San Carlos who consented to perform the civil marriage.

"But," Ovando asked the judge, "are you not afraid of what this might do to your practice?"

"Certainly," replied the judge, "but I am first and above all a Christian and a member of a local church here."

With gratitude to God, Victor and Mercedes were thus united in civil marriage on January 25, 1951, but they decided to keep it a close secret till the time of their church wedding.

The date for the official church wedding was set for February 23, 1951. Lest the secret of their marriage leak out, the bride kept attending church as before while the groom stayed away until the eve of the wedding. Somehow, however, their carefully guarded secret had spilled into the open and numerous believers and Catholics came to witness the wedding of an ex-priest in a Protestant church. During the sermon by a native pastor, tension kept mounting among the congregation.

To a faithful follower of Rome it is an outrage for a priest to marry and thus consign his soul to eternal damnation. Provoked and indignant, some Catholics physically attacked the bride and groom after the wedding service, while others threw rocks at them. Then and there the Ovandos learned how fast friends can turn into enemies. While Ovando had lived a sinful and promiscuous life, these very same people had crowded around him kissing his hand and calling him a servant of God. Now after he had embraced a new and clean life, they called him a servant of the devil.

Storm of Persecution

It was not until Ovando had left the priesthood and the Roman Church that he came to know the true nature of the gigantic organization of which he had been a part. Throughout his entire life, he had believed that the

(Continued on page 29)

Moving of Sutro Library Protested

The transfer of California's famed Sutro Library to less accessible quarters at the Jesuit-operated University of San Francisco has provoked protests from all parts of California. The decision to move the 100,000 volume Sutro Library collection was made by Governor Edmund G. Brown on the recommendation of three professional librarians he asked to study the problem. The committee members were Carma R. Zimmerman, the State librarian; Dr. Ed Wight, professor of librarianship at the University of California; and Dr. Alan D. Covey of Sacramento, president of the California Library Association.

Protests addressed to the San Francisco Library Commission and the Legislature at Sacramento imply that church-state motivation is apparent in Governor Brown's decision to move the \$2,000,000 collection of rare books, which pioneer Adolph Sutro bequeathed to the State of California, from the San Francisco Public Library to the private domain of the Jesuit University of San Francisco. Governor Brown is a Roman Catholic whose eldest son is studying for the Jesuit priesthood.

San Francisco Public Library officials stated publicly that the move left them "shocked" and "deeply troubled." "The announcement came as a complete surprise to the entire Library Commission and to the people," said Albert E. Schwabacher, Jr., president of the commission, in a letter to Governor Brown. Mrs. J. Henry Mohr, member of the San Francisco Library commission for

sixteen years, stated: "Quite a strong power is at work here—much more than appears on the surface. It has been at work on the Sutro matter for three years."

The committee appointed by Governor Brown had also studied a proposal by the City Library to provide more suitable quarters there, and had considered a request from San Francisco State College to obtain the collection. According to a stipulation of the Sutro will, the collection must remain in San Francisco.

The University of San Francisco will provide space free of charge, but the State Library will continue to have exclusive control over operation of the Sutro branch. Governor Brown said he will ask Assemblyman Edward M. Gaffney (D) of San Francisco to handle State budget amendments to provide \$8,000 for moving the famed collection from the San Francisco Public Library basement to the new Gleason Library on the USF campus. Another \$22,000 will be provided for staff and operations annually.

Senator Eugene McAteer (D) of San Francisco, leader of the Sutro move, asserted that there is no "church-state" issue involved because that part of the Jesuit University containing the public collection will carry the words over the door, "State of California."

If the transfer is effected in spite of protests, one can only hope the Sutro Library will remain intact and will always be available for public use.

Teachings Different from the Bible

"Of all the advice that we can offer your holiness, we must open your eyes well and use all possible force in the matter, namely, to permit the reading of the gospel as little as possible in all the countries under your jurisdiction. Let the very little part of the gospel suffice which is usually read in mass, and let no one be permitted to read more. So long as people will be content with the small amount, your interest will prosper; but as soon as the people want to read more, your interest will fail. The Bible is the book which, more than any other, has raised against us the tumults and tempests by which we have almost perished. In fact, if one compares the teachings of the Bible with what takes place in our churches, he will soon find discord, and will realize that our teachings are often different from the Bible, and oftener still, contrary to it."

The above quotation is taken from an address by the Cardinals to Pope Pius III, a copy of which is preserved in the National Library of Paris, Folio No. 1068, Vol. 2, pages 650, 651.

20th Century Christian
April 1955

Religion by Force

TOLEDO, Spain (NC) — A group of young girls in nearby Santa Cruz de la Zarza used the threat of a hunger strike to get their fathers to attend a family mission.

When some of the fathers did not attend the first session, the girls decided to stop eating unless their fathers would accompany them to the mission and go to confession and Communion.

The fathers capitulated.

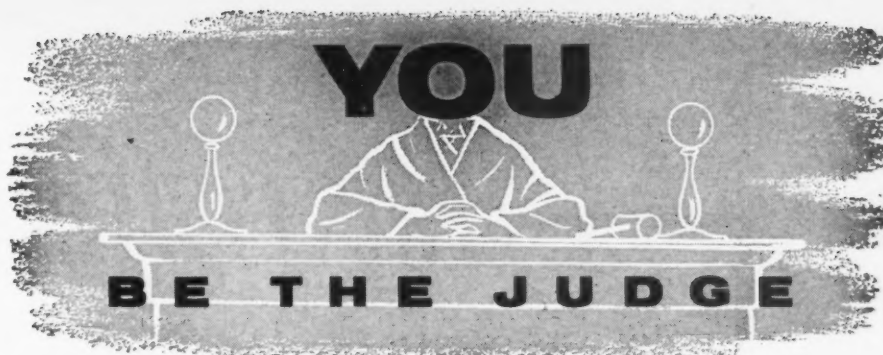
Catholic Universe Bulletin
April 3, 1959

Happy and fortunate is the man with a daughter like the girls in Spain who bullied their fathers into attending a family mission by threatening to go on a hunger strike.

There has been a lot of talk lately about how fathers ought to put their feet down and establish themselves as rulers of the household.

The fact is, however, that in most cases Dad can thank God for a wife and daughters who put on the pressure for his eternal good. Of course he ought to lead the way religiously in the family, setting the example of spirituality. If he chooses that way of demonstrating that he is the head of the house, he will usually hear no complaints from the women in the family.

Catholic Universe Bulletin
April 24, 1959



Indulgences by Radio

The Apostolic Penitentiary, the Vatican tribunal that decides practical questions concerning indulgences, ruled that Catholics who recite the Rosary in conjunction with a live radio broadcast are able to gain indulgences attached to the Rosary.

It further ruled, however, that no indulgences can be gained if the radio portion of the recitation of the Rosary is produced by sound tapes, record, or other mechanical means.

The questions put to the Penitentiary were as follows: 1) Are the faithful able to gain indulgences attached to the Rosary of the Blessed Virgin Mary if they recite it with another person who is present only by means of radio? and, if so, 2) are the faithful able to gain the indulgences if the radio part of the prayer is not actually being recited by several persons but comes from a sound tape or another instrument.

The ruling, dated Oct. 8, 1958, was published in the new edition of the *Acta Apostolicae Sedis* (Acts of the Apostolic See), the official organ for the publication of Vatican documents.

The Register, Jan. 18, 1959

Moral Shopping vs. Unity of Doctrine

A favorite pastime of many teenage youths is moral "shopping." By this I mean consulting as many different priests as possible on some matter of conscience until you get an opinion which finally agrees with your own.

Then you're off to the races, foot-loose and fancy free, with nothing to worry about. If anyone questions you about your conduct, all you have to say is "Father Smith said it was all right!"

Or perhaps, even better, "Well, the priests themselves don't agree. One tells you one thing and another something else. It's all so confusing. I don't know what to do . . ." So you simply go ahead and do what you wanted to do in the first place.

Our Sunday Visitor Nov. 30, 1958

Fools Rush In . . .

Was Jesus Beaten in School? — For the first four or five years, Jesus would have been taught almost exclusively from the Torah, the five books of Moses.

Knowing the customs of the time, one wonders if He was beaten at school. People then were quite convinced that beating is good for boys; and no one with any memory of his own school days will feel that the fact that He did not deserve to be beaten meant that He never was. Even good teachers may suffer from liver occasionally.

Catholic Universe Bulletin
April 10, 1959

Roman Catholic on Coexistence

Admittedly, the differences between Communism and the Western powers are vast and seemingly insurmountable. Both sides are dedicated to the destruction of the other. Yet force has never accomplished any lasting good, and never will. As weapons grow more powerful, the use of force as a solution to international problems becomes suicidal.

As a necessary preparatory basis to any fruitful negotiations, our ways of thinking about "foreigners" and "the enemy" must be changed. Similarities must be emphasized rather than differences; points of agreement rather than disagreement; virtues rather than vices. This does not mean that we should ignore our adversaries' faults, but we should try to realize that no system—not even our own—is perfect, and that every system—even the Communists'—has some good points.

Coexistence between various sharply opposed ideologies and creeds based upon mutual acceptance of a few basic axioms has been proved possible on a national scale. This country of ours is the living example. In this day of the shrinking globe, why can't it be done on the international scale?

The Light, June 1959

the converging peril

TO ANY THOUGHTFUL person, and especially to the Christian believer, nothing is more alarming than the rapidity with which the tide of evil appears to be rising in so many parts of the world. Truly the enemy is come in like a flood. The real and ultimate source of evil is, we know, invisible, since it belongs to the supernatural world. What we see at work in our own world is but a surface manifestation of a deeper and more subtle power of spiritual and moral destruction. These manifestations or outbreaks of evil have a versatility and variety which may both deceive as well as destroy. The snare may look innocent, and the danger is often concealed.

A Threefold Menace

At this moment there appears to be a resurgence of evil in at least three different forms. These forms may look very different,

and almost contrary, but fundamentally they are one. They run in parallel lines; but parallel lines, as modern mathematical concepts prove, ultimately converge.

This is a fundamental spiritual, law that evil, however varied and opposite its several manifestations may appear to us, is ultimately one in its purpose and aim. Within the context of evil the Hegelian idea of the final synthesis of the Yes and No is correct. Satan's house or kingdom is not divided, though God in His infinite mercy, and for the safety of His people, has often thwarted his designs by bringing confusion and panic into his ranks. Indeed, one of the ironies of God's Providence is the way in which He makes the sword of the one to turn against his fellow.

There are innumerable instances of this in history. The God of Heaven, in the words of the second Psalm, "laughs" as He brings dismay and confusion into the well organized ranks of those evil powers who would dethrone His Christ and destroy the gov-

By the Rev. Murdock Campbell, M.A.
Ross-shire, Scotland

By their faithfulness to the infallible Word of God, Luther, Calvin and the other Reformers saved Europe from spiritual destruction. As the evils of our time are moving towards a climax and an approaching between atheistic Communism and the Christian Churches is becoming more and more apparent, the future rests in the hands of those who, like the Reformers of old, are faithful in God's Covenant.

THE TRUTH SHALL MAKE YOU FREE



ernment of His Grace within His Church.

What then are these dread forms of evil in the modern world which, we may say, move along these separate lines? We may discover them in fact in the political, spiritual and moral world of our times.

Alarming World Conditions

In the so-called political world the rise and spread of Communism are phenomena without parallel in history. Under the demonic impulse of this movement Russia has risen from being a backward primitive nation to being, militarily and scientifically, the most powerful and advanced nation on earth. Its mesmeric fascination is slowly drawing within its orbit nations and peoples of different "religions" and culture. Its appeal to the great, inarticulate oriental world of yesterday has alarmed the western nations.

Those who have studied this ideology—with its abysmal hatred of everything pertaining to God, its ruthless determination to weed out of its loveless "paradise" those millions of men and women who believe in spiritual and intellectual freedom, and the appalling, if unconscious, cruelty with which it treats its victims—know that Communism has a deep supernatural background of evil. Its terrible dynamic and nature cannot be otherwise explained. And who can deny but that its dread shadow is already lengthening over other parts of the world?

Ecumenical Movement

Running parallel, and in apparent opposition to Communism, is the so-called spiritual move-

ment known as Ecumenism. The favorite word of Ecumenism is "unity." The unity spoken of is merely organizational, physical and visible. It has little or nothing to do with the inner spiritual and scriptural unity about which our Lord prayed that it prevail in His Church.

Now the real danger of the ecumenical movement is its relation to Communism through so many of its leaders who are known to be in active sympathy with the communist philosophy, and desirous of impregnating the Christian Church and religion with what they call the social ideals of Marxism.

Roman Church and Ecumenism

The recent decision of the Roman Catholic Church to call an ecumenical session of her own proves that she has a paramount interest in the ecumenical movement at work outside of her own pale. The wooing note is already in her voice, and the leaders of ecumenism have expressed themselves as sympathetic and receptive.

In this way we see Communism and an emerging apostate world church beginning to converge, and perhaps to join forces against the true Church of Christ in the world, in the not remote future.

Bridge Between Rome and Moscow

Not long ago, when one of our peers spoke in the British House of Lords of this coming re-approachment between Rome and Moscow, gasps of astonishment went round the country and indeed round the world. But the speaker, like those who see the

shape of things to come in Europe, spoke deliberately after observing certain tendencies on the political horizon.

Like him, there are many who now envisage the time when papal Rome and communist Moscow shall bridge the gulf between them. If history is any guide, and if the doctrine of historical recurrence has any validity, Rome will not allow the communist beast to trample her under its feet. Rather will she seek to ride on this fierce beast towards greater conquests.

Lesson of Recent History

During the last war, for example, when papal Rome arrived at the conclusion that Hitler and Mussolini were properly in the saddle towards the conquest of Europe, a *concordat* was drawn up guaranteeing the inclusion and inviolability of the Roman Church within "the new order." The concordat, on the other hand, implied the recognition by Rome of the Fascist program toward European domination. This dark moment in European history coincided with a Vatican-inspired appeal by General Franco of Spain to the British nation to "throw in the sponge."

Those who think then that Romanism and Communism must, in all circumstances, remain hostile may be in for a rude awakening. Rome is just waiting. The danger lies in the direction of an ecumenical movement which embraces strong "catholic" and communist elements, and which is seeking to produce before our horrified eyes, and as the prophetic picture foretells, an harlot world church riding on "the

beast" and ready to destroy God's witnesses on the earth.

When this happens, the world, and the Church of God especially, shall have reached the hour of their greatest peril. The vision of a world church embracing all the errors which belong to the apostate church both "Catholic" and Protestant, and excluding the irritant of a faithful scriptural witness, marks the final stage in the process of degeneration.

Moral Perils

On the purely moral plane we are confronted with a situation which is also full of danger. And, as we know, the process of moral disintegration has many of its roots in the apostasy and corruption of the church.

Many believe that there would have been no Communism in Russia if the soil had not been prepared by the greed, aristocratic pomp, pride, and gross corruptions of the Old Russian Church. Italy, the seat of Roman Catholicism, has the largest communist following in the West. Spiritual corruption, in other words, produces practical atheism and moral lawlessness.

The rise of modernism within the major Protestant Churches has had a similar effect on the moral climate both in Europe and America. This barren negative movement has left the Protestant Church impotent in dealing with the evils which are rapidly destroying our civilization. The tragic element in the situation is that the very men who should be calling the masses to repentance and warning us of impending judgment come themselves under the rebuke of God's Word for spiritual blindness and an utter lack of moral responsibility.

Needed: Spiritual Resurgence

The greatest favor that the world and the Church of God can enjoy in such an hour of crisis and darkness is that of a faithful witness on behalf of God's Holy Word. Noah, in his life and preaching, was God's greatest gift to that generation. The holy but persecuted prophets were His voice in the dark days of Israel's decline and fall.

By their faithfulness to the infallible Word of God, Luther, Calvin and the other Reformers saved Europe from spiritual destruction. By the blessing of the Holy Spirit, and by the uncompromising faithfulness to the eternal verities, a great Reformed Church came into being which bore the seal of God's power and grace. It is this witness that prevents this world from sinking into total darkness and corruption. "Ye," said Christ, "are the salt of the earth. Ye are the light of the world."

Negative Witness

A true scriptural witness must, like theirs, be two-fold. It involves, for one thing, an exposure and condemnation of the evils which confront us in the Church and in the world. We hear a good deal today about the uncharitableness and unprofitableness of "negative" preaching, and that the need of our age is for a positive evangelism. Those who indulge in criticism of apostasy are spoken of as "embittered and uncooperative."

But when we look into our Bibles we discover that our Lord, along with His prophets and apostles, always brought sin and sinners under the rebuke and judgment of God's Word. Our Lord's severest denunciations were directed against the "blind" leaders of the Church of His day. All the prophets brought the spiritual evils of their day, as well as "the dreams" of a false prophetic ministry, under the judgment of God. And those who fail to do less than they did are not displaying both sides of the banner of Truth.

The history of the Church of God shows that such a witness is honored by the Holy Ghost in bringing men to repentance. Jonah preached his terrible sermon—"Yet forty days and Nineveh shall be destroyed"—on the streets of a great city, and there was a universal return to God. The prophetic note of judgment is what this generation also needs to hear and heed.

Positive Testimony

The Word of God has also its

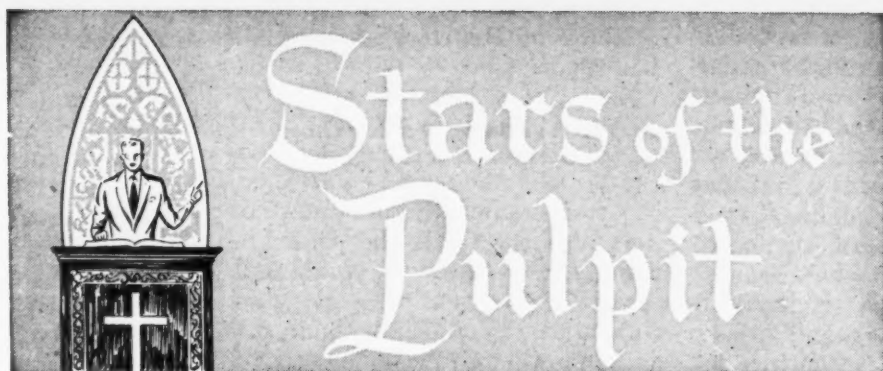
great positive affirmations which every herald of God must proclaim. The old saving message of Ruin by the Fall, Redemption by the blood of Christ and Regeneration by the Holy Ghost is an adequate Gospel for a sin-sick age.

In the Gospel alone men have the key to world peace and personal happiness. It is God's healing balm for a fallen and broken humanity. Inherent in the Gospel is God's saving power to all who believe. This saving power of God works from the center to the circumference, not otherwise. The social and the political "gospel" would reverse this order, only to find itself frustrated in bedeviled situations which refuse to straighten themselves out. The impotence of the modern church is largely due to its "social" involvements to the almost total exclusion of the personal needs and problems which lodge in man's own heart.

It is easy for the Christian minorities which strive to preserve and declare the whole counsel of God to feel discouraged in this day of such towering evils as we have mentioned. But the future is already in the hands of those who remain faithful in God's Covenant and to the faith once delivered to the saints. God is on their side and He will vindicate His own cause in His own time and way.

God's Loving Providence

As these evils appear to be moving towards a climax, and as their fundamental unity and aim are becoming more and more apparent, we should thank God that His Providence is even now beginning to speak. We know that one end of Providence, as it stands related to the Church of Christ, is her preservation in the world: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." (Isa. 54:17) In the time of Jacob's trouble it is our duty to pray for God's help and intervention. And the promise is: "By terrible things in righteousness wilt thou answer us, O God of our salvation." (Psalm 65:5)



The BLOOD of the MARTYRS

THE COLOSSEUM in the city built on seven hills is one of the architectural wonders of the world. In the days of Rome's glory, 87,000 people could be accommodated in the innumerable tiers and there was room for 15,000 more to stand.

Recently within that massive enclosure, I saw the subterranean cages where the wild animals were once kept. What a flood of memories crowded upon me as I recalled those noble Christian martyrs whose blood crimsoned the sands of that ancient arena.

In fancy I could see a small company of men, women and

By DR. JOHN S. WIMBISH

children led out to the center of the huge bowl. I imagined them scanning the stone benches above, as though searching in vain for one look of compassion. And as they prayed and sang, it seemed I could hear the roar of the frenzied mob and the growl of the famished beasts as they raced toward their helpless victims.

No one could visit the Colosseum without remembering those early believers who "loved not

their lives unto the death" and won the martyr's crown.

There is a sentence in the New Testament that I believe would make an excellent epitaph for those noble Christians who died there. It is this: "These are they of whom the world was not worthy."

The eleventh chapter of Hebrews is one of the most thrilling passages in the Word of God. In verses thirty-two through forty we read:

"And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and Jephthah; of David

As from the vantage point of another Reformation month we study sacred as well as secular history, we are inspired by the sacrifices that true believers have made down through the years. Those who died in the Roman Colosseum were just a few of the great hosts of martyrs who by faith walked with God and triumphed over the corrupt influences of their times.

also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

"Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:

"They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth.

"And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

God's Honor Roll

Someone has called this gripping chapter "God's Honor Roll." It is a resplendent record of redeemed men and women who triumphed by faith. We know that many others could have been added, but it seems that God the Holy Spirit designated these as representatives of the various dispensations.

As we scan this Scripture we remember that down through the centuries God has employed only one method in the salvation of the lost. He has never had two ways of saving a sinner. It has always been true that faith in God's Word alone has justified man before Him.

When Jesus died on the cross not only was His blood shed for those who in later years would look back to Calvary and manifest faith in Him, but He also died for those who centuries before looked by faith for the coming of the Messiah and believed in God.

As we consider the eleventh chapter of Hebrews, we remember that

1. We Are Indebted to Those Who Have Known God

After enumerating a number of heroes of the faith, the writer of the Epistle says: "I would not have time to relate the glory of Gideon and of Barak, of Samson and Jephthah, of David and of Samuel and all of the other prophets." But he did list some of the victories they achieved through faith: they overcame kingdoms; they brought about righteousness; they laid hold of God's promises; they extinguished the power of flame; they evaded the edge of the sword; when weak, they were strong; when fainthearted, they were courageous.

These who were tested and tormented, who were tempted and tried, were eulogized in a magnificent way when God referred to them and said: "Of whom the world was not worthy."

I am sure that many a Roman wondered why it was that those Christians were so determined in their faith. We may well imagine a citizen of that pagan metropolis lingering in the Colosseum after the vast throng had departed and, with face resting on his bejewelled hand, gazing out across the incarnadined floor of the amphitheatre and musing:

"Why did they die? What power motivated them to such an excruciating death? Those bloody relics dragged to the corner by the beasts—are they the reward their God gave them for their loyalty? Just a few grains of incense on the altar of Jupiter—just a word of veneration for the image of Caesar—and the dungeon door would have been opened and they would have been free. And yet they chose the fetid breath and the sharpened fangs of starved animals."

The natural man has always reasoned in this manner. After the earthquake had split the rocks asunder and opened the graves of the dead and the crowd on Calvary had dispersed in terror, no doubt some soldier of Rome stood there and, while looking upon the

pierced shell hanging on the central cross, muttered to himself: "Why did He die? One word denying His supposed deity—one commendation for the recognized religious authorities—and He could have spared Himself the ignominy and torture of crucifixion."

But those who raise such questions forget the words Jesus spoke just before He went to the cross: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." (John 12:24)

In that simple illustration, Jesus was saying that without His crucifixion there could be no resurrection, and it was the fact of His resurrection that ignited the flame that spread over the Roman world.

Let us never forget we worship in our churches today because of those early Christian martyrs who bravely laid down their lives for Christ. The freedoms we enjoy, the privileges which are ours as Americans, constitute the harvest that was nurtured by their blood. The Church and the cause it represents are but the outcome of the heroic way they lived and died. Ah no, the world was not worthy of them.

Heroic Dedication

We who live in this day of a comfortable Christianity should read once again Foxe's *Book of Martyrs* lest we forget the price that was paid for our glorious Christian heritage. That magnificent compilation of storm and suffering will put iron into the blood of any devout believer.

History tells us of Statler who in his confession of faith demanded the right of a free conscience for all people, and for the crime of his conviction his body was burned after his tongue had been cut out.

Another hero, Felix Mantz, was sentenced to be drowned because he adhered to believer's baptism. As his tormentors led him through the streets of Zurich, he preached to the spectators while his brother and aged mother wept by his side and encouraged him to endure the suffering "as a good soldier of Jesus Christ."

We also learn of Hubmaier who was prodded with red-hot pincers on his way to the head-man's block because he would not recant.

We are reminded of George Wagner who vowed that he would glorify his Lord with his last breath and, while the executioner turned his body in the flames like a pig on a spit, he fulfilled his pledge by crying, "Jesus, Jesus, Jesus!"

And we are likewise inspired by Obadiah Holmes who, because of his faith, was so cruelly flogged by Massachusetts authorities that it was necessary for him to sleep on his hands and knees for two weeks.

Cardinal Hosius, one of the Pope's presidents at the Council of Trent, said: "If the truth of religion were to be judged by the readiness and cheerfulness which a man of any sect shows in suffering, then the opinion and persuasion of no sect can be surer than that of the Baptists since there have been none for these twelve hundred years past that have been more grievously punished or that have more cheerfully undergone and even offered themselves to the most cruel sorts of punishments than these people."

We enjoy religious liberty today because men like these lived and died by their convictions. Hospitals, orphanages, schools, all manner of humane and philanthropic societies have accumulated because men of principle counted not the cost of their faith.

Today it is possible for us Christians to sit at ease in Zion, feasting on the spiritual leftovers of our forefathers. If, however, we do look upon the tortured faces and outstretched arms of the world and make no effort to do more than keep the wheels of our committees, our boards, our departments turning, then let us change our name and be no longer called Christians, that this honored title may be unstained by selfish and safe sons of the martyrs.

As Dr. Duke McCall reminds us, pride in our Christian heritage must take account of the fact that Jesus did not say, "By

their *roots* ye shall know them," but rather our Lord declared, "By their *fruits* ye shall know them." Here is Christ's standard for testing the integrity of the position, plans and program of any church or congregation.

Yes, we are indebted to those who have known God and have preserved the faith once for all delivered to the saints, but we also must remember

2. We Are Indebted to Those Who Do Not Know God

You will recall that in the first chapter of Romans Paul said: "I am debtor both to the Greeks, and to the Barbarians, both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Verses 14-16)

The great apostle felt that he was under universal obligation to every person in the Roman Empire—from the cultured philosophers who reasoned in the Forum at Athens to the coarse pirates of the desert who lived by accosting the caravans. When he said, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise," he did not mean that he had received consideration for which he had given no compensation, but he meant that when Christ died his death and bore his burden and paid his penalty on the cross, as one who had accepted that sacrifice he was indebted to let all men everywhere know of his Saviour. And we are likewise indebted to tell the story of Christ our Saviour all around the earth.

Dr. Oswald J. Smith has well said: "What right has any man to hear the Gospel twice until every man has heard it once?" As we look over the world today we know that there are untold multitudes who have never heard the music of two syllables—the name of Jesus.

The Harvest Fields

We behold Japan, with almost

ninety million people, waiting for the message of salvation. Communism is spreading on that populated strip of real estate and there is no time to lose.

There is Korea—its rugged terrain seared by the flame of battle, its people crushed beneath the hand of despair—one of the most fertile fields for the Gospel.

We think of Formosa, crowded with millions of Chinese refugees—people longing to return to their homeland—yet ready to hear the Christian message.

There is New Guinea, whose interior is filled with head-hunting savages—without hope, without Christ, without the Gospel. How desperately missionaries are needed here.

We consider India with her 350 million human beings, the vast majority of whom are in total darkness; yet doors are closing and missionaries are being forced out. How India needs our fervent prayers today.

And we cannot overlook Pakistan—one of our most religious countries—and yet very few of its citizens have been saved through faith in the Lord Christ, for the sign of Mohammed's crescent casts its ominous shadow over that land.

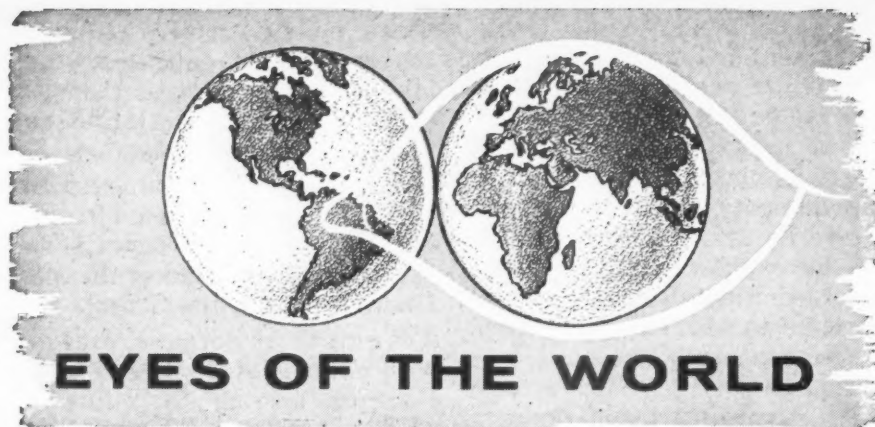
The plight of Europe should move all of us to prayer—millions worshipping a dead Christ and millions more with no belief in God.

South America and Africa, with multitudes steeped in sin, are religious but lost.

China is now closed to the Gospel but its lesson is written large on the pages of the world's history, and it is this: "We cannot save this planet by the dollar mark—it can be saved only by the cross of Jesus Christ."

When Hannibal died, the Carthaginians buried him and put this inscription on his tomb: "He was very much needed in battle." And it seems that we can hear the Son of God saying: "Christians, if you really believe that I am the resurrection and the life; if you really believe that I shed my blood to atone for sin; if you really believe that I am the only Saviour who can do poor sinners good, then bestir your-

(Continued on page 31)



Rome's Increasing Air Power

Sources at the Vatican announced that a new radio station will be erected in the Far East to help with Catholic missionary work. The project was planned because Vatican Radio cannot be heard in certain areas of the Far East. The Pontifical Organization for the Propagation of the Faith will furnish the funds, and technical experts will aid in selecting a suitable site.

Polish Dilemma Solved

A problem arose last June for Polish Catholic voters as a result of the Vatican ban on voting for Communists or their sympathizers. Roman Catholics had been ordered by their Archbishops to support the Communist government. But now they were ordered by the Pope not to do so, under pain of sin.

In a few days, they were provided with a way out. The Vatican announced that the new decree applied only in democratic countries—like the United States—not in one-party nations—like Poland, where the church has an alliance with the Communists, or Spain or Portugal where there are clerico-fascist dictatorships.

French Reformed Church Marks Fourth Century

Celebrations marking the fourth centenary of the French Reformed Church were launched with pilgrimages to the Noyon, France, birthplace of John Calvin, founder of the Reformed faith, and to his home in Paris.

At Noyon pilgrims viewed a special exhibition of Protestant historical documents. In connection with its meeting in Paris, the National Synod of the French Reformed Church commemorated the historical Synod in 1559 at which the church was organized on a Calvinist basis. Attending the ceremony were delegates from English, Swiss, German, Dutch, and American Reformed Churches, as well as representatives of the Anglican and Orthodox Churches.

Sicily's Revolt Against the Vatican

Proud and freedom-loving Sicilians, in their recent election of a new regional assembly, turned thumbs down on the Christian Democratic Rome government which had gone to great effort to convince the islanders that unless they were going to vote Christian Democratic, they would soon find themselves "in the bear-hug of Communism." At the polls neither Christian Democracy nor Communism carried off the victory, but "Sicilianism," headed by the colorful and eloquent personality of Silvio Milazzo, president of the Sicilian regional government.

A former member of the Christian Democratic party, Milazzo managed to put himself into control of the regional assembly by forming a coalition made up of strange bed-fellows such as Monarchists, disgruntled Christian Democrats, Fascists, and Communists.

To punish Milazzo, and to re-establish themselves firmly in Sicily, the Christian Democrats called on the Vatican for help. The Roman Catholic Church, forever claiming that it has no part in politics, promptly issued a papal decree forbidding Catholics to vote for any candidate connected with the Communists. Sicily's dictatorial Cardinal Ruffini lost no time in sending Catholic Action representatives from door to door warning Sicilian families against voting for Milazzo. In a further ridiculous attempt to discredit Milazzo, he made a vain effort to keep Milazzo from taking part in the Corpus Christi procession.

In the United States, "the Hearst" press urged its Italian-American readers to shower Sicily with anti-Milazzo letters and telegrams, advising the use of night-rate cables. New York's *Journal-American* pleaded, "Even \$2.75 is a small price for preserving democracy." (*Time*, June 22, 1959)

Braving these attacks from the Roman Church and the Christian Democrats, Milazzo, Jesuit-educated and a practicing Catholic, showed no sign of flinching. He fought back in fiery cam-

paign speeches and chose a Christian emblem for his party, which he named the Christian Social Union. Although Communists form part of his coalition, he nevertheless proclaimed, "I am an anti-Communist leading only a rebellion against the injustices of Rome."

Much to the consternation of Rome, Milazzo emerged as victor at the polls. While the Christian Democrats gained only 34 of the 90 seats in the regional assembly—three less than they had held before—Milazzo made the biggest gains, capturing nine seats for his Christian Social Union. Whatever coalition government will be formed by Sicily's eight parties, it seems clear that leadership will be assumed by Silvio Milazzo.

Protestant-Catholic Cooperation in Germany

Hitler's relentless persecution of Christianity has resulted in an unexpected measure of cooperation between the Protestant and Catholic churches in Germany. Outstanding theologians, both Protestant and Roman Catholic, have openly voiced their conviction that the centuries-old division of Christianity in Germany cannot be in accordance with the will of Christ. Protestants have set up a considerable number of Ecumenical Institutes in which all controversial aspects of Protestant and Catholic theology are carefully studied and compared.

Roman Catholics, too, have displayed an unusual interest in Protestant theology. Under the auspices of Bishop Lorenz Jaeger of Paderborn, Catholics founded the Johann Adam Moehler Institute which, similar to its Protestant counterparts, is dedicated to the study of ecumenical questions. A select group of prominent Roman Catholic and Protestant theologians meet twice a year for the discussion of controversial or related doctrines. Catholic-inspired, but equally endorsed by Protestants, is the *Una Sancta* movement which is dedicated to cultivating a spirit of union among Christians. Its periodical, also called *Una Sancta*, carries articles on controversial issues by both Roman Catholics and Lutherans.

Christmas Stamp Crusade

A veritable "crusade of prayer" for a new postage stamp next Christmas depicting the Nativity scene was inaugurated in New York. Catholic organizations, such as the Diocesan Union of Holy Name Societies of the Diocese of Brooklyn, are spearheading the drive. The National Council of Catholic Men, at its convention in Detroit in April, made the stamp issue part of its program for the year.

Catholic Film Bureau Active

At the 12th Film Festival at Cannes, France, the film *Four Hundred Pranks*, depicting the experiences and lives of misjudged schoolboys, won the award of the International Catholic Film Bureau. The film was voted the best in quality and most conducive to spiritual progress and the promotion of human values.

No Overpopulation Fear

According to Msgr. Luigi G. Ligutti, executive director of National Catholic Rural Life Conference, "there is less hunger and disease in the world today with three billion people than when the world was overpopulated with one billion humans." He said that the Amazon Valley alone could produce enough food to feed three billion people, "provided we would let Japanese or Chinese farmers cultivate it."

He also urged that the United States distribute its huge food surpluses to needy nations and thus save the huge cost of storage.

By the time the world's population reaches six billion, he said, "we'll be working only four hours a day, own two Cadillacs, take weekend trips to the moon and a seaside vacation on Mars."

"Man is truly a beggar sitting on a chair of gold," he told the Charles Carroll Forum in Chicago. "We do not realize or appreciate the value and the secret powers of a spoonful of earth."

Referring to Roman Catholic education, Msgr. Ligutti said it is "regrettable" that Catholic colleges "are not doing much, if anything, along the line of research work in the field of food production and distribution." He urged that Catholic schools "prepare more technicians for work in under-developed areas and . . . encourage and inspire more young people to become lay apostles the world over."

Survey of the Protestant South

A voter's survey, published exclusively in the Los Angeles *Times* by the American Institute of Public Opinion, shows that any discussion of nominating a Roman Catholic for President centers on the possible reaction of the Protestant South.

One voter in three in the thirteen southern states today says he would not vote for his party's candidate if the nominee happened to be a Catholic. By way of comparison only one voter in five in the states outside of the South is opposed to a Roman Catholic becoming President. For the total nation, the proportion of those willing to vote for a Catholic candidate has gone from 62% to 68% since 1940.

Mrs. Luce Is Replaced

John M. Cabot, a career foreign service officer and former ambassador to Colombia, was appointed to replace Claire Booth Luce as ambassador to Brazil. In Colombia John M. Cabot had recently been condemned by Roman Catholic leaders for daring to protest Catholic violence against Protestant clergymen.

His selection to replace Mrs. Luce is interesting, for Mrs. Luce is a convert to Roman Catholicism, and during her term in Italy she actively supported the Christian Democratic (Catholic) Party. During the stormy Senate hearings on her appointment to Brazil, Roman Catholic Senator Frank Lausche of Ohio praised her knowledge of the "religious aspects" of Brazilian life.

Dangerous Gamble

The rapid increase of Roman Catholic parochial schools and other institutions in recent years constitutes "a gamble by the church that it will never have to repay its extensive mortgages in case of a severe depression, or that it will ultimately repay with greatly inflated currency," President Mekeel charged in his opening address at the NAE Convention in Los Angeles. He told delegates to the National Association of Evangelicals that the Roman Catholic Church in this country receives an unusually high degree of attention from all communications media considering that the background of the United States is not Catholic, but historically and basically Protestant.

Our Fiftieth State

It is interesting to note that it was religion and whaling which brought Americans to Hawaii. The whalers are all but forgotten, but the New England missionaries, who came in 1820, left an enduring mark. They converted many pagans to Christianity, taught the women to dress modestly, and fought disease, liquor and moral license, which had been introduced by pleasure-seeking seamen.

More than half of Hawaii's 640,000 people are of Japanese or Chinese descent. The predominant religion among them is Buddhism. Approximately 215,000 Christians are counted on the islands, with 155,000 reported as members of the Roman Catholic Church and 60,000 as Protestants. Largest Protestant bodies are the Congregational, Mormon, Episcopal and Methodist churches.

It has been pointed out that "statehood for Hawaii will make idolatry acceptable in America . . . In Honolulu alone there are more than 200 heathen temples."

American Jesuits on Vatican Staff

The annual report of the Vatican's scientific center showed close cooperation between members of the Vatican Astronomical Observatory and Jesuits of the United States. Published in *Activities of the Holy See* for 1958, the document announced the appointment of the Rev. Martin McCarthy, S. J., of the United States to the Vatican staff.

The Rev. Julian de Kort, S. J., who has worked at the Vatican observatory for the past ten years, is now professor of astronomy at Georgetown University in Washington, D. C.

Related to this research is the work of the Jesuit priest W. J. Miller of Fordham University, who until recently was also a member of the Vatican staff.

Described in the report is a project of the Vatican's astrophysical laboratory in collaboration with the American optical concern of Bausch & Lomb of Rochester, N. Y., for the construction of a large reticle spectrograph. The late Pius XII supplied the funds.

Rome Scores Again

Reports of the use of Foreign Claims funds are coming in from various areas. Most recent of these claims expenditures reported was that of the Philippine church groups. Ninety percent of the amount received was given to the Roman Catholic Church. Protestant groups benefited in the amount of "about 10% of the total." Principal Protestant recipients were the United Presbyterian Church and the Y.M.C.A.

The amount awarded to Archbishop Santos of Manila is \$1,245,322. The money was advertised as going to rebuild schools and hospitals, but in this case was used for the new \$1,850,000 Roman Catholic cathedral now being completed in Manila.

When the various acts were passed authorizing these expenditures, Congressmen were assured that "no tax funds were involved." Technically, this was true since the money came from confiscated Japanese assets. These assets, nevertheless, belonged to the government of the United States and its people.

Other Roman Catholic beneficiaries include: Congregation of the Virgin Mary, Roman Catholic Prelature "Nulius" of Iba, Franciscan Sisters of the Immaculate Conception, Knights of Columbus, Catholic Women's League, Augustinian Recollect Missionaries, Immaculate Conception Anglo-Chinese Academy, Community of the Sisters of St. Paul de Chartres, Congregation de Relig. Missionaras de Santo Domingo, Archbishops of Cebu and Nueva Caceros and Bishops of Lingayen, Leyte, Lipa, Surigao, San Fernando, Nuevo Segovia, Lucena and Tuguegarao.

Growth of Christianity in Far East

A recently conducted survey of world religions indicates that the number of Christians in the Far East has increased by nearly 100% during the past five years, reports Dr. Clyde Taylor, Executive Secretary of the Evangelical Missions Association.

Statistics drawn from studies made in Formosa, Korea, Japan, Hong Kong, and the Philippines, reveal that there are now 5.2 million Christians in these five areas, while five years ago the number was only 2.6 million.

"Know Your Bible" Program Best

The "Know Your Bible" program on Station WSIX-TV, Nashville, has been designated as the best religious television presentation of the year in the Middle Tennessee area. The award was presented to Ira L. North, "quizmaster" for "Know Your Bible" since it was first televised in 1954, by the Middle Tennessee Radio-Television Council. The award was based on the vote of thousands of persons throughout the area, who were asked to designate the best radio and television offerings of the year in various categories.

Evangelism in Europe and the Far East

In Italy last year, 50,000 New Testaments were printed, as well as 100,000 tracts and other type of literature. *The Voice of Tangier* is sending a daily fifteen-minute program into Italy. Spiritual freedom in Italy is now a definite possibility as tension has eased and new visas are being granted to missionaries. There are approximately 300,000 believers out of a population of fifty million.

France is wide open to the Gospel. A new chapel building has been secured in Vitry, an industrial suburb of Paris.

Asia has approximately one and a half billion people, a myriad of religions, and is antagonistic to anything "Western." A third or more of Asia is under Communism. There are ninety-two millions in Japan, of whom approximately 300,000 know Christ. There are millions in Tibet, Nepal and Laos without Christ.

Twenty Filipino young people have graduated from the Far Eastern Bible Institute and Seminary and have entered the Lord's service. Twenty missionaries are reaching six tribes of aboriginal people on Mindoro Island, Philippines.

Indonesian Government officials are being contacted regarding permission for a much-needed air service for missionaries. In Dutch New Guinea a mission board has opened new stations in the Star Mountains and in Mulia, in

the Rauffeur Valley. These people are considered to be the most backward and degenerate known.

Eighteen translators are employed by a mission board to make a linguistic survey of Viet Nam. President Diem, a Roman Catholic, promised to give all the help he could.

Illiteracy Still High in Brazil

Of the fifty-eight million people in Brazil, a predominantly Roman Catholic country, more than thirty million are illiterate. In the states of Maranhao and Piaui (northeastern Brazil), there are more than three million people, and many of the communities in this area are ninety to a hundred percent illiterate.

Plan to visit **CHRIST'S MISSION**
exhibit at

**NATIONAL SUNDAY SCHOOL
CONVENTION — Booth 15**

Biltmore Hotel, Atlanta, Georgia

October 21st to 23rd, 1959

also

Columbus, Ohio

November 11th to 12th, 1959

Veterans Memorial Building

Booth 20

*A workshop period in Methods of
Witnessing to Roman Catholics
will be conducted.*

Religious Discrimination in Canada

A survey of members of religious Orders and their "right" to income tax exemption was conducted in three provinces, Ontario, Saskatchewan and Alberta, using statistics for the school year of 1957-58. In these provinces separate schools, organized under the Public School Act, receive their financial support from the same sources of revenue as do the public schools, i. e., local municipal taxation and provincial government grants.

The report of the survey deals with the number of members of religious Orders teaching in

1) public schools organized in districts where the majority of rate payers are Roman Catholic, and

2) in Roman Catholic separate schools supported by public taxation.

The report does not include private or parochial schools, since such schools are not supported by public taxation. Statistics reveal that in the three states a grand total of 2,904 Roman Catholic nuns and brothers are employed in public schools and Roman Catholic separate schools supported by public taxation.

These teaching nuns and brothers enjoy the benefits of the salary schedule established for all the school teachers in any particular unit or district and

receive their checks from the local school boards.

Since they are entirely exempt from the payment of any income tax, the government does not receive its portion from their wage earnings. This potential income tax instead goes directly to the Roman Catholic Church.

Besides discrimination against those who are required to pay their income tax, the report says, it is unfair to the general public that these teaching nuns and brothers do not have to carry their share of the tax support of the government of their country.

Much of the money paid them, the report continues, comes from Protestants, Jews, and other non-Roman Catholic taxpayers, who thus indirectly, and against their wishes, are forced to contribute large sums of money to the support of the Roman Catholic Church. This again is discrimination and harbors an injustice that has no place in "our Canadian way of life."

The practice of granting income tax exemptions to certain members of religious orders, the report points out, is a direct violation of the principle of separation of church and state and contravenes the Disestablishment Act of 1851. This Act provided that "The free exercise and enjoyment of religious profession and worship without discrimination or preference . . . are by the constitution and laws of this province allowed to all Her Majesty's subjects."

This law was hailed, according to the report, at the time as a Magna Charta of religious liberty by the Roman Catholic Church because it put them on an equality with other denominations. But now, after a period of a hundred years, inequalities again have penetrated into the religious life of Canada, not the least of which is in the income tax field where the preference granted to the Roman Catholic Church is enormous and discriminatory.

Luther Film in South America

A Spanish version of the film "Martin Luther" is now being shown in many countries of South America, according to a report by the Lutheran Film Associates. Audiences in Uruguay, Argentina, Venezuela and Colombia, among others, have been reached, especially following large-scale premieres in the major cities. In Peru, where cinema performances are still banned by the censorship office of the Ministry of Education, one print of the Luther film has been screened 127 times, and another 75 times in the past eighteen months. This includes showings at San Marcos University and a Roman Catholic college in Lima.

Encounter

(Continued from page 18)

church is "holy." As long as he had been subservient to Rome, no pressure had ever been brought to bear upon him. He well understood that the Church of Rome is not to be identified with a costly building, nor with the congregation assembling there to listen, confess and pray. The elements that make up the essence of the Roman Church are the pope, bishops and priests, to the exclusion of the laity, which is kept in the dark and in abject subservience to a power-hungry hierarchy.

He had also learned that there are ways and means for this "holy" church to claim perfection for itself and still find diabolical means to persecute and crush anyone daring to oppose it. Never, however, had it occurred to him that one day he might be the victim.

The first measure employed against him was a malicious attempt at exposing him to utter humiliation and public disgrace. A gigantic parade was organized to pass the house where the Ovandos lived. A priest marched solemnly ahead of an image of Mary, which was carried in an elevated position. Accompanied by a band, a large crowd of men, women and children followed, shouting "Traitor, traitor!" and other accusations. A goodly number of women carried shoes in their hands and, pointing the heels at Brother Ovando, screamed horrible insults at the ex-priest who had dared to marry and lead a normal life.

Because of this mounting animosity, Ovando resigned his position as head of the boys' school. For a while he and his wife were given shelter by good Christian people, but not relishing idleness Ovando made every effort to locate somewhere else. The Lord guided them to a Bible Institute in San Jorge, Nicaragua, where the Ovandos spent the next two years in peace and quiet.

Loyalty Tested

Occasionally Ovando was called upon to explain various teachings, and almost before he realized it,

he found himself actively engaged in preaching Jesus Christ. His success in exposing and disproving Roman doctrines brought a flurry of invitations from abroad urging him to come and preach.

Ordinarily when a priest leaves the priesthood, the church keeps it very quiet. As it became known now in ever wider circles that one had actually left the church and was publicly attacking Catholic doctrines, the Roman hierarchy felt that something had to be done to silence him. Every priest who at one time or other had known Ovando was now employed to try, with the utmost persuasion, to silence him, make him retract, or lure him back into the church.

Knowing how careful Roman priests are to keep up an outward appearance of dignity and holiness, Ovando felt safe from physical attack by their hands. He was nevertheless well aware that they would leave no stone unturned in their attempt to ruin him by seething denunciations from their pulpits by which they hoped to stir up the fanatics among their listeners. Or they might resort to the more subtle and respectable method of employing the arm of the civil law to reduce him to permanent silence and oblivion in some forgotten prison.

As he had anticipated, within a short time he was ordered by the President to cease preaching against the Roman Church. This meant that all of Nicaragua had been lined up against him. He either had to comply and discontinue preaching or else be jailed and eventually tormented.

Far from being disloyal to his great High Priest who had commanded him to preach, Ovando decided to leave his native land and find refuge in Guatemala where, he had heard, the authorities were less subservient to the dictates of Rome. For their own safety as well as that of the missionary work in their native land, the Ovandos quietly emigrated to Guatemala.

Witness for Christ

In Guatemala many opportunities presented themselves to the ex-priest to preach the Word of

God. A four-day Bible Conference was to be held at Coban, and Ovando was invited to preach at night. All went well until the last night, when a group of friars and some boys entered the service. They were offered seats with the people, who remained quietly listening and praying.

At the time of the altar call one of the Dominican friars arose and went forward with many others. As, surrounded by numerous believers, he stood before Brother Ovando, who calmly explained the way of salvation, it suddenly seemed to dawn on the friar that he was standing at the altar among confessing Protestants. Quickly he turned away and left the place with his companions.

The conference closed in peace without further incident, and no one ever knew what those men expected to do that night. It was clear to all believers that the Lord had heard their prayers and foiled the plans of their visitors.

Soon calls came inviting Ovando to preach in Mexico, and in time the Ovandos reached Monterrey where they stayed for a while. In 1954 Ovando obtained a tourist visa to conduct evangelistic campaigns in Texas. Plans were now made to enter the land of liberty and freedom. Several church leaders in the United States helped him secure the required papers for permanent residence. In order to take the three children of his priesthood years along, Ovando had to obtain adoption papers to make them legally his own. With the help of generous American Christians, Ovando, his wife, mother, and six children moved to Texas in October 1955.

Since then Brother Ovando has served in several churches in Spanish-speaking communities and has conducted many revival campaigns. He preaches for any denomination that calls on him to testify to his great High Priest, the only Mediator between God and man. Plainly but forcefully he preaches against sinful living and admonishes his listeners to leave the world with all its sins and pleasures and to follow the Lord Jesus Christ.

OPEN FORUM

★ Views and opinions expressed in this department do not necessarily represent the viewpoint of this magazine.

Setting the Hawaiian Record Straight

Dear Sir:

The *Youngstown Vindicator* for March 18, 1959, carried a boastful article on the so-called role the Roman Catholic Church supposedly played in the history of Hawaii. I studied up on their claims and accusations and below is what I found.

The first company of missionaries came from New England on March 31, 1820. Fourteen other mission bands followed during the next thirty-five years, in all more than 150 men and women. By January 7, 1822, the missionaries had learned the language, put it in writing, and begun printing the first textbooks. The New Testament was completed in 1832, the Old Testament in 1839. Of great assistance was William Ellis, English missionary in Tahiti, who visited Hawaii in 1822. Christianity soon came to be regarded as the national religion.

The first convert (1823) was Keopuolani, head queen of Kamehameha and mother of the next two kings. Kaahumanu, Kamehameha's favorite queen, was converted in 1825 and was thereafter known as the "New Kaahumanu," as renowned for good as she had formerly been for haughtiness and cruelty. Of the ten who joined the church in 1826, nine were chiefs.

Roman Catholic priests arriving in 1827 caused serious trouble. They were banished in 1831 on the ground, among others, that they were reviving idolatry, which had been abolished in 1819, but they returned in 1836-37.

In 1839, W. Richards and two other missionaries, G. P. Judd and R. Armstrong, rendered notable service to the government. After hearing a course of lectures

on government, delivered to the king, chiefs and leading commoners, the king promulgated the Declaration of Rights, called Hawaii's *magna carta*, June 7, 1839, the Edict of Tolerance, June 17, 1839, and the first constitution, Oct. 8, 1840.

Shortly after the return of Roman Catholic priests, French naval officers repeatedly made unjust demands, the first and third times accompanied by force. They opposed the laws against licentiousness and drunkenness, slandered the missionaries, demanded exemption from Hawaiian laws, attacked with arms the homes of missionaries and chiefs, and aimed at the overthrow of the government. The islands were subsequently put under the protection of the United States, and the French retreated.

At the ceremonies marking this historical event, the king, in an address to his people on the means of preserving independence, used the phrase, "The life of the land is perpetuated by righteousness," which became Hawaii's official motto.

LOUIS R. LUTHER

Campbell, Ohio

Reader Challenges "Hate" Bogy

Dear Sir:

In a recent issue of *Midland Cooperator* (March 15) under the caption "Should Hate Peddlers Enjoy Freedom?" a letter-writer classifies the magazine *CHRISTIAN HERITAGE* as a "hate publication," and proceeds to heap criticism and abuse on those who endeavor to keep the citizens of the free world informed—who do so much to help safeguard our American way of life—a way

of life that is the envy of all the persecuted and downtrodden millions who have ever been given a glimpse of our American freedom. Mr. Ritoch, writer of the letter in question, made use of this American freedom when he attacked a Christian publication whose chief aim is to acquaint its readers with the sinister and dangerous ambitions of a certain group that would like to reduce this nation to something akin to the Dark Ages.

The editors and staff of the afore-mentioned magazine are well qualified, and justified, in making the reports and assertions found in *CHRISTIAN HERITAGE*. They are men who spent years as members of the Roman Church before awakening to the realization that they were following false prophets and broke the bonds to set out and warn others. Christ's Mission, publishers of *CHRISTIAN HERITAGE*, is over 75 years old and in that time has helped thousands to escape their bondage into the joy of knowing the saving grace of Jesus Christ. "And the truth shall make you free."

NAME WITHHELD

Northfield, Minnesota

Cut from the Same Pattern

Dear Sir:

A recent letter to *The Chicago American*, April 6, 1959, states that "if all the churches of the world were banded together, we would be able to defeat Communism."

First, may I say, there is no actual Communism in Russia. Instead, Russia is dominated by State Capitalism, or modern Feudalism, a system with the avowed purpose of getting cheap slave labor which is nothing less than dictatorship by a few over the majority.

Secondly, according to Valentin Chu in the March 30, 1959, issue of *The New Leader*, "... Communism in practice ... is no mere political system, but an inverse religion replete with gods, confessions, taboos, dogmas and inquisitions ... " *The Challenge of*

Russia, by Sherwood Eddy, 1931, on pages 161-162, says that both Communism and Christianity "seek a new social order . . . in a classless society or equal brotherhood."

Both systems believe in a worldwide missionary program, concentrating on youth and exploiting economic injustices.

Both believe they are the hope and savior of humanity.

Each is an absolute system, the only possessor of truth, expecting to conquer the world.

Both demand absolute loyalty to the cause, pretending in theory to help the downtrodden against social injustices.

Both believe in ultimate utopia.

Both have been persecuted and violently opposed.

Both believe in a final world conflict or Armageddon before the new order can triumph.

May I add that both have their religious shrines, one being St. Peter's, the other Lenin's tomb. Both have their religious dances: one in its pompous processions, the other in its military parades. Both are totalitarian, their leaders claiming absolute personal infallibility. Both are State Religions.

In Russia, Khrushchev is the pope, Marx its prophet, Lenin its saint. The Presidium creates its sacred and infallible dogmas. The party members are its priests, the Kremlin is its Vatican, the hammer and sickle its cross. Sacred pictures of its revered leaders are carried in religious procession.

Russia has her "archbishops" in control of satellite states, which take their orders from the holy Kremlin. Both Russia and Rome practice censorship of books, movies, etc., by using an index of forbidden books. Both consider all other religions heresies and attempt to crush them.

History proves that the god of one rival religion becomes the devil of the other, unless they can make him a subordinate deity. History likewise shows that more people have been killed in the name of religion, by competing State Religions, than from any other single cause.

ARTHUR J. JOHNSON

Chicago, Illinois

Blood of Martyrs

(Continued from page 25)

selves; arise out of your lethargy; gird on your armor and grasp the sword, and go to the far corners of the earth and do battle for me."

Never have those who claim to be followers of Christ been more greatly needed in the conflict of truth against error, virtue against vice, heaven against hell. In the light of the chaotic conditions about us, I agree with one of my contemporaries who said: "There is no longer any room in the world for a merely external form of Christianity based upon custom."

"Come Over and Help Us"

Never will I forget the stinging rebuke which fell from the lips of Syngman Rhee, President of Korea. With tears in his eyes he looked at Dr. Bob Pierce and me and said:

"Until you Americans lose your freedom, you will not know how to appreciate it. I am afraid you people do not know how to suffer. You have too many luxuries." Then with deep emotion he added: "Through the hours of the night, I can hear the voices of my countrymen in North Korea calling down across the 38th Parallel, 'Come over and save our lives—come over and save our lives.'"

If our ears are keenly sensitized to the spiritual, we can hear the masses of pagan lands sounding forth the Macedonian call: "Come over and help us—come over and help us!"

Is it not true that we fight our battles today from cushioned pews? Some missionary or minister brings a film of vital interest to our church and at the given signal the lights are dimmed and we sit back to behold a canned conflict, so to speak.

We gasp at some leper languishing at death's door. We shed tears as some wretchedly-clad orphans parade across the silver screen. We occasionally chuckle at some humorous incident, and as we watch the documented ebb and flow of that spiritual war being waged somewhere out on the firing line, we are delightfully en-

tertained and deeply moved. And we place a dollar in the offering plate and go away with our consciences soothed, feeling we have done God a good service.

Surely Christianity is more than that! If our faith in the Risen Christ means no more to us than that, we may well question the validity of our faith.

Almost two millenniums have passed since Jesus gave the command: "Ye shall be witnesses unto me . . . to the uttermost part of the earth." (Acts 1:8) However, half the people of our planet have never even heard that God had a Son, much less that He came to be a Saviour from sin.

Yes, we are indebted to those who do not know God, but may I point out in closing the greatest truth of all:

3. We Are Indebted to God

You remember those wonderful verses found in John's Gospel: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (3:16-17)

Journey to Stroudsburg, Pennsylvania, and you will find a tombstone which bears the date of the birth and death of a Civil War soldier. Also etched upon the marble are these telling words, "Abraham Lincoln's Substitute."

During that bloody conflict when brother raised up sword against brother, the great President, knowing that thousands were dying in his stead, decided to select one soldier as his substitute and make him an honored symbol of the brave lads who were laying down their lives that others might live.

And when you and I come to the cross of Christ, each of us, supplying our own name, can say: "My Substitute."

*"A Christless cross no refuge
were for me;*

*A crossless Christ my Savior
could not be;*

*But, O Christ crucified, I rest
in thee."*

Christ, Reformation

(Continued from page 11)

when He had supped, saying, This cup is the new testament in my blood."

Moreover, Paul quotes the Saviour saying twice, "This do in remembrance of me," showing plainly that the Holy Supper is not a kind of magic operation, but simply a *memorial*, instituted to call Christians throughout the ages to *remember* the wondrous cross of the crucified God and all its marvelous benefits and lessons for us.

The Roman Church, therefore, has no right to say that the Catholic mass has been established by the Lord Himself. Let us quote their catechism on this most important subject:

"When Jesus said these words of consecration over the bread, the bread was changed into His body. When Jesus Christ said these words of consecration over the wine, the wine was changed into His blood. After Jesus Christ had changed the bread and wine into His body and blood, *only the appearance of bread and wine remained*—this change of bread and wine into the body and blood of Jesus Christ is called transubstantiation."

But Rome is not satisfied with putting the word *changed* where there is only the word *is*; it pretends that Jesus gave the same power of magic transformation to His apostles. Here again, we quote the catechism (New York, pp. 214-215): "When Jesus Christ said, 'Do this for a commemoration of me,' He made His apostles priests, and commanded them to change bread and wine into the body and blood of Jesus Christ when they repeat the words of Christ over the bread and wine in the sacrifice of the mass."

To give even more divine power to the priests, Rome proclaims that the mass is a real sacrifice, as real and as effective as the sacrifice on the cross. We read in the catechism: "Jesus Christ gave us the sacrifice of the mass to leave to His church a visible sacrifice which continues His sacrifice of the cross until the end of time. The mass is the same sacrifice as the sacrifice of the

cross. Holy Communion is the receiving of the body and blood of Jesus Christ under the appearance of bread and wine."

It is impossible to go further in the way of substituting man for God, in the way of insulting the atoning sacrifice of God on the cross, being perfectly sufficient in itself and standing in no need of being continued by the clergy, since it was accomplished for all times and has an eternal efficacy. It seems nothing short of blasphemy to use Christ's cross and make the blessed memorial of His death a kind of magic, pagan operation considered as redemptive. The commemoration of His death is used to deny practically the saving power of that very death. This is truly the masterpiece of satanic delusion, the graft of the devil within the tree of Christianity.

Cheerless Catholic Lives

There are two consequences of the Roman concept of salvation of man by man (though the words grace and faith are intermittently employed to veil this fundamental heresy):

1) The Roman Catholic soul is never satisfied, can never be satisfied, as long as it adheres to the church's teaching. If man is to suffer for his sins in order to obtain forgiveness and moral deliverance, he can never fully rejoice in the assurance of his salvation. He must always realize that he has not suffered enough, and must still suffer more and more. In the eyes of the Roman Church, the joyful certainty of the child of God is a delusion, or the result of sinful pride. The dying Catholic, though in hopes of meeting his redeemer, is told that he must first endure unknown and awful torture in purgatory. What a contrast to the marvelous death of the true believer in Christ whose heart is filled with the melodious song of triumph and perfect peace which are the crowning glory of all truly evangelical souls.

2) The worst result of degenerate Christianity is the presentation of a totally wrong idea of Christianity to the world at large. Those who know nothing

of Christianity except through Roman misrepresentation and counterfeit are likely to reject the Christian faith altogether. Faced with the arrogance and perversion of truth so prevalent in the Roman Catholic Church, the enemies of Christ are furnished with many weapons to attack Christianity as a whole. In fact, the worst enemies of Christ, especially under the name of Marxists, are mainly found in Roman Catholic or orthodox countries.

The Saving Church

If we consider the spiritual situation of the world today, we note that three major movements are trying to gain a hold on the hearts and souls of men: atheistic communism, Roman Catholicism, and Bible Protestantism. The two first, atheistic communism and Roman Catholicism, have much similarity, although, at first glance, they seem diametrically opposed to each other.

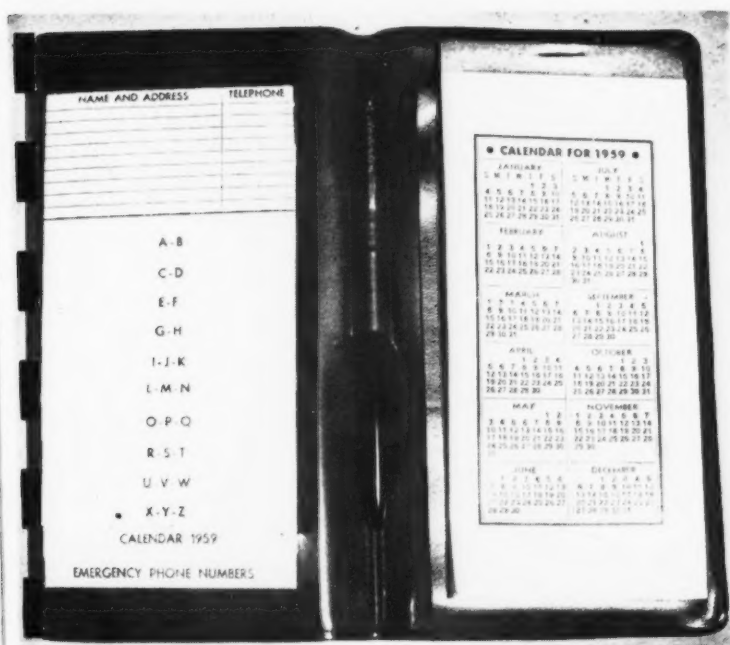
Of the three doctrines, only Bible Protestantism, we may safely say, is beneficent to men, relying entirely on the Scriptures and the Christ of the Scriptures Himself. Only this doctrine, inspired by the "thoughts of God," can denounce and vanquish those other systems inspired by the "thoughts of men." (Matt. 16: 23)

The greatest need of our day, and our greatest duty to the coming generation, is to work for the triumph of the Bible Protestant doctrine, which has been preached faithfully and with noble success for the last four centuries. We must protect that doctrine carefully, resist strongly all hostile teachings, brutal or subtle, keep it pure without compromise, and spread it quickly all over the world. The devil knows better than we do that among the enemies of the saving God are the so-called Protestants who are forsaking their own cause to cooperate with Rome or Moscow.

May God Almighty, Father, Son and Holy Spirit, lead us all to a new vision of our privileges and responsibilities so that we may all go back to our churches and missions with a new zeal, a new power, a new love.

We are happy to report that the fiscal year June 1958 - 1959 has shown an increase in circulation of over 7,000 NEW subscribers. We praise the Lord for this increase and thank each of our subscribers for their wonderful cooperation. However, we can not allow ourselves to become complacent or satisfied, since this is but a small part of the thousands upon thousands that must be reached with the saving Gospel of Jesus Christ. We MUST continue in our effort to obtain many more NEW subscribers to CHRISTIAN HERITAGE magazine. In this way our field of opportunity for 'reaching out' with the truth and maintain our precious freedoms will become greater. Many others will become acquainted with and pray for the ministry of Christ's Mission.

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